



(L. Bayley)  $\frac{=8=}{m k k}$   
Lewis Bailey  
Bishop Bangor

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THE  
PAGE OF

How to walk in the  
way of peace, God  
will lead you.

TO THE  
HIGH and MIGHTY  
Prince CHARLES,  
Prince of Wales.

HRIST JESUS,  
the a Prince of Prin-  
ces, bleſſe your High-  
neſſe with length of  
days, and an increaſe  
of all Graces, which  
may make you truly prosperous in  
this life, and eternally happy in that  
which is to come.

Jonathan ſhot b three Arrows,  
to drive David further off from Sauls  
fury: and this is the third Epistle  
which I have written, to draw your  
Highneſſe nearer to Gods favour, by  
directing your heart to begin (like  
Joſiah) in your c youth to ſeek af-  
ter the God of David (and of  
Jacob) your Father. Not but that I  
A 2 know

a 1 Tim. 6. 13  
Apo. 17. 14.

b 1 Sam. 20.  
20.

c 2 Chr. 34. 3.

## The Epistle

a Qui monet  
ut facias,  
quod jam fa-  
cis, ipse mo-  
nendo lau-  
dat, & horta-  
tu compro-  
bat a&a suo.  
2 Cor. 8.7.

know that your Highnesse doth this  
without mine admonition, but because  
I a would with the Apostle have  
you to abound in every Grace, in  
Faith and Knowledge, and in all  
diligence, and in your love to Gods  
service and true Religion. Never  
was there more need of plain and  
unfeigned Admonition: for the Co-  
mick, in that saying, seems but to  
have prophesied of our times. Obse-  
quium amicos, veritas o[mn]ia parit.  
And no marvel: seeing that we are  
falne into the dreges of Time, which  
being the last, must needs be the worst  
days. And how can there be worse,  
seeing Vanity knows not how to be  
vainer, nor wickednesse how to be  
more wicked? And whereas hereto-  
fore those have been counted most ho-  
ly, who have shewed themselves most  
zealous in their Religion; they are  
now reputed most discreet, who can  
make the least profession of their  
Faith. And that these are the last  
days appears evidently, because the  
Security of mens eternal state hath  
so overwhelmed (as Christ foretold  
it

Mat. 25. 1.  
&c.

## Dedicatory.

*it should) all sorts: that most who now live are become lovers of pleasures, more than lovers of God: And of those who pretend to love God, O God! what sanctified heart can but bleed, to behold how seldom they come to prayers? how irreverently they hear GODS Word? what strangers they are to the Lords Table? what assiduous spectators they are at stage-plays? where (being Christians) they can sport themselves to hear the Vassals of the \* Devil scoffing religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing houses. So that he who would now a dayes seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never lesse remorse for sin. Never was the Judge nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves*

2 Tim. 1. 4.

\* Exemplum  
accidit mul-  
ris, Domino  
teste, quæ The-  
atrum adiit, &  
inde cum De-  
monio rediit.  
Itaque in ex-  
orcismo cum  
oneraretur  
immundus  
spiritus, quod  
ausus est fide-  
lem aggradi  
constanter &  
iustissime qui-  
dem (inquit)  
feci; in meo  
eam inveni.  
Terr. de spect.  
lib. 2 cap. 26.  
Therefore  
Terr. in cap.  
26 calls the  
Stage, Diabolus

Ecclesiast. & Cathedral Pollentiarum, Jan. 9. 9. Apoc. 21. 20.



## The Epistle

Math. 13. 8.

wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and, in the end, to deceive themselves.

And if sometimes some good Book haps into their hands; or some good motion cometh into their Heads whereby they are put in mind to consider the uncertainty of this life present: or how weak assurance they have of eternal life, if this were ended; and how they have some secret sins, for which they must needs repent here, or be punished for them in hell hereafter: Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of these things, yet, It is not yet time; And that he is yet young enough (though he cannot but know, that many millions as young as himself, are already in hell, for want of timely repentance. (Presumption warranteth him in the other Ear

## Dedicatory.

Ear; ~~that~~ he may have time here-  
 after, at his leisure to repent: and  
 that howsoever others die, yet he is  
 far enough from death, and there-  
 fore may boldly take yet a longer  
 time to enjoy his sweet pleasures,  
 & to increase his wealth and great-  
 ness. And hereupon (like Solomons  
 sluggard) he yeilds himself to a lit-  
 tle more sleep, a little more num-  
 ber, a little more folding of the  
 hands to sleep in his former sins, till  
 at last Despaire (Securities ugly  
 Hand-maid) cometh in unlooked  
 for, and shows him his Hour-glass;  
 dolefully telling him, that his time is  
 past; and that nothing now remains  
 but to die, and be damned. Let not  
 this seem strange to any, for too  
 many have found it too true; and  
 more, without more grace, are like  
 to be thusfoothed to their end, and  
 in the end snared to their endless  
 perdition.

In my desire therefore of the com-  
 mon salvation, but especially of your  
 Highnesse everlasting welfare, I  
 have endevoured to extract (one of

Prov. 6.10.

Jude ver. 6.

## The Epistle

the Chans of endless controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor labors (in a short while) come now forth again the 34 time under the gracious protection of your Highness favor: and by their entertainment seems not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour: how much more honorable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Josaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Queen Elizabeth, Prince Henry, and other religious Princes to be so honoured, that their names (since their deaths) smell in the Church of G O D like a precious ointment, and their remembrances, sweet as honey in all mouths; and as Musick at a banquet of Wine: when as the lives of others, who have been godlesse and irreligious Princes, do rot and stink in the memory

Eccles. 7.3.  
Eccles. 49.1.

## Dedicatory.

memory of Gods people. And what honour is it for great men to have great Titles on earth, when God counts their names unworthy to be \* written in his Book of Life in Heaven?

*It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God shined in the eyes of the people: so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all (especially to Princes:) What argument is more fit, both for Princes, and people to study, than that which teacheth sinfull man to deny himself, by mortifying his corruption, that he may enjoy Christ the Author of his salvation? to renounce these false and momentary pleasures of the World, that he may attain to*

\* Luk. 10. 20.  
Apo. 17. 8.

Exod. 24. 29.

139.

1 Cor. 3. 18.

## The Epistle

*the true and eternal joyes of heaven; and to make them truly Honorable before God in Piety; who are now only honorable before men in vanity. What charges soever we spend in earthly vanities, for the most part, they either dye before us, or we shortly dye after them: but what we spend like \* Mary in the Practice of Piety, shall remain our true memorial for ever. For \* Piety hath the promise of this life, and of that which shall never end. But without Piety, there is no internal comfort to be found in Conscience, nor external peace to be looked for in the Wor'd, nor any eternal happinesse to be hoped for in Heaven. How can Piety but promise to her self, a zealous Patron of your Highnesse? being the sole Son and Heir of so gracious and great a Monarch, who is not only the Defender of the Faith by Title; but also a Defender of the Faith in truth, as the Christian World hath taken notice, by his learned confuting of Bellarmine's over spreading Heresies, and his*

\* Mat. 26. 13.

2 Tim 4. 8.

\* Principi-

bus ad salu-

tem sola sa-

ris vera est

pietas; absq;

illa vero ni-

hil est exer-

citus, vel

Imperatoris

fortitudo,

vel appa-

rus reliquus.

Zozom Eccl.

hist, l. 9. c. 1.

## Dedicatory.

his suppressing, in the blade, of Vortius Athean blasphemies. And how easie it is for your Highness to equal (if not exceed) all that went before you in Grace and greatnesse? if you do but set your heart to seek, and to serve God, considering how religiously your Highness hath been educated by godly and vertuous governors and Tutors; as also that you live in such a time, wherein God's providence, & the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Iehoiada, that doth good in our Israel, both towards God, and towards his house: of whom your Highness at all times, in all doubts, may learn the sincerity of Religion, for the Salvation of your inward Soul; and the wisest counsel, for the direction of your outward State. And to excite you the rather, to the zealous Practice of divine Piety, often suppose with your self, that your Highnesse hears your religious Father Iames, speaking unto you, as sometimes holy David spake to his Son

The honorable Sir Robert Cary, Knight, and the Religious Lady Cary his wife.  
Mr. Thomas Murray. Sir James Fullerton.  
2 Chr. 24. 16.

The gracious Archbishop of Cant. G.

1 Chr. 28. 9.



The Epistle, &c.

Son Solomon : And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

To help you the better to seek, and serve this God Almighty, who must be your chief Protector in life, and only comfort in death, I here once again, on my bended knees, offer my old mite new stampt into your Highness hands: daily for your Highness offering up unto the most High, my humblest prayers: that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease. In all other matters I will ever rest

Your Highness humble servant  
during life to be commanded.

Lewes Bailly.



Devote Reader.

**CAROLU**

**PRINCIPUM.**

*Tolle malos, extolle Pios, cognosce Te ipsum :  
Sacræ senæ, Paci consule, disce pati.*



THE

TO THE  
Devout Reader.

**I** Had not purposed to enlarge the last Edition, save that the importunity of many, devoutly disposed, prevailed with me, to add some points, and to amplify others. To satisfie whose godly requests, I have done my best endeavour: and withal finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: & remember him in thy prayers, who hath vowed both his life and his labour, to further thy Salvation as his own. Farewel in the Lord Iesus.

THE

THE CHIEF

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THE  
PRACTICE  
OF  
PIETY.

Directing a Christian  
how to walk, that he may  
please GOD.



*W* *Ho* ever thou art that  
lookest into this  
*Book*, never under-  
take to read it, un-  
less *thou* first re-  
solv'st to become  
from thy heart, an unfeigned *Prac-*  
*titioner* of *Piety*. Yet read it, and  
that *speedily*, lest before thou hast  
read it over, *God* (by some unexpe-  
cted death) cut thee off, for thine  
inveterate *Impiety*.

The

## 2. In glorifying God aright,

### 1. In knowing

1. The  
Essence  
of God,  
& that,  
in re-  
spect of

1. The divers manner of being therein, which are three Persons :

2. The Attributes thereof, which are either,

### Nominal, or

1. Father:
2. Son:
3. Holy Ghost

I. Simple  
nets.

2. Infinite  
ness.

2. Relative,

1. Life.
2. Under-  
standing
3. Will.
4. Power.
5. Majesty

2. Thy own self, in respect of thy state of

1. Corruption:
2. Renovation.

1. By thy  
life, in  
dedica-  
ting thy  
self de-  
voutly  
to serve  
him.

## Ordinarily,

1. Privately, in their own person.

2. Pub  
likely,

1. With thy family every day.
2. With the church on the Sabbath day.

**Extraordinarily,**

Fastig.  
Feasting.

2. By thy death, in dying

1. In the Lord.

## 2. For the Lord.

## Unless

## The Practice of Piety.

2

Unless that a man doth truly  
know God, he neither can, nor will  
worship him aright: for how can a  
man love him, whom he knoweth  
not? and who will worship him,  
whose help a man thinks he needeth  
not? and how shall a man seek re-  
medy by *Grace*, who never under-  
stood his misery by *Nature*? There-  
fore (saith the Apostle) *He that*  
*cometh to God, must believe that God*  
*is, and that he is a rewarder of them*  
*that seek him.*

And for as much as there can be  
no true *Piety*, without the know-  
ledge of God; nor any good *Prac-*  
*tice*, without the knowledge of a  
mans own self: we will therefore  
lay down the knowledge of Gods  
*Majesty*, and *Mans misery*, as the  
first and chiefest grounds of the  
*Practice of Piety*.

Tum Deum  
amare libet,  
cum persua-  
sum habea-  
mus ipsum  
esse optimū,  
ubique prae-  
sentem, om-  
nia in nobis  
efficientem,  
eum in quo  
vivimus, mo-  
vemur, su-  
mus. Buse.  
in Psal. 115.  
Heb. 11. 6.

Danda im-  
primis opera  
est, ut Deum  
normemus, et  
quotquot  
faelices esse  
volumus.

Quid noscitis  
si recipimus  
nescis.

A

# A PLAIN DESCRIPTION OF THE

*Essence and Attributes of God,*  
out of the holy Scripture, so far  
forth as every Christian must  
competently know, and neces-  
sarily believe, that will be  
saved.



Although no Creature can de-  
fine what God is, because he  
is a incomprehensible, and  
dwelling in inaccessible  
light: yet it hath pleased  
his Majesty, to reveal himself in his Word  
unto us, so far as our weak Capacity can  
best conceive him. Thus,

God is that one a spiritual and a infinite-  
ly perfect Essence, whose being is of  
himself eternally.

In the Divine Essence, we are to con-  
sider two things: First, the divers manner  
of being therein: Secondly, the Attributes  
thereof.

The divers manner of being therein, are  
called Persons.

Deut. 14. 20.  
43. 2. 17. 39.  
26. 4.  
Isa. 45. 5. 6, 7, 8.  
1 Cor. 2. 4.  
Eph. 4. 5, 6.  
1 Tim. 2. 5.  
d Joh. 4. 24.  
2 Cor. 3. 17.  
e 1 King 8. 17.  
Psalm 147. 5.  
f Deut. 32. 4.  
g Exod. 3. 14.  
h 1 Cor. 8. 6.  
i Act. 17. 25.  
Rom. 11. 36.  
j Heb. 1. 3.

A Person is a distinct subsistence of the whole God-head.

There are three Divine Persons, the Father, the Son, and the Holy Ghost: These three Persons are not three several substances, but three distinct subsistences; or three divers manner of beings of one and the same substance, and Divine Essence. So that each Person in the God-head is an Individual understanding, and Incommunicable subsistence, living of it self; and not sustained by another.

In the unity of the God-head, there is a plurality, which is not accidental; (for God is a most pure act, and admits no accidents: ) nor essential; (for God is one Essence only) but personal.

omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de Trin. c. ult. e Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. 8. f Personæ Divinitatis distinguuntur personaliter, five personarum unitate.

The Persons in this one Essence are but three. In this Mystery there is alius & alius, another and another: but not aliud & aliud, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished, but the three Persons in the Divine Essence are distinguished amongst themselves three manner of ways.

1 By their Names.

2 By their Order.

3 By their Actions.

1. By

a Ioh. 1. 1. and 5. 37. 37. and 14. 16. b Col. 1. 9. Ioh. 14. 2. c Gen. 1. 16. and 3. 21. and 11. 7. Exod. 30. 2. Hos. 1. 4. 7. Isa. 63. 9. 10. Zach. 3. 2. Hag. 2. 5. 6. 1 Ioh. 5. 7. Mat. 3. 16. 17. and 28. 19. Ioh. 14. 26. 2 Cor. 13. 13. d Singula sunt in singulis, & g Deus est indivisibilis unus in Trinitate, & inconfusibilis trinus in unitate. Iustin.



Gal. 4. 4. Iohn 3

The third Person is named the **HOE**. **HOE**: First, because he is **dispiritual** without a body. Secondly, because he is **inspired**, and as it were breathed from both the **Father** and the **Son**; that is, pro-

2 Acts 10:43. Heb. 1:1. Luke 14:27. John 5:45. Acts 1:25, 26, 27  
11:23, 24. 2 Cor. 13:13. 1 Joh 4:14. 2 Cor. 3:17. 1 Joh 20:21, 22.  
Gal. 4:4. John 35:16.

**ceedeth**

cedeth from them both. And he is called *holy*, both because he is a *holy* in his own nature, and also the immediate *b* sanctifier of all Gods elect people.

2. By their Order, Thus

**T**He Persons of the God-head are either the *Father*, or those which are *c* of the *Father*.

The *Father* is the *d* first person in the glorious Trinity, having neither his being nor beginning of any other but of himself; begetting his *Son*, and together with his *Son* sending forth the *Holy Ghost* from everlasting. The Persons which are of the *Father*, are those who in respect of the personall existence have the whole Divine Essence eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Son* is the second Person in that glorious Trinity, and the only begotten *Son* of his *Father*, not by Grace, but by Nature; having his *e* being of the *Father* alone, and the whole being of his *Father*, by an eternal and incomprehensible generation: and with the *Father* sendeth forth the *Holy Ghost*. In respect of his absolute essence, he is of himself; but in respect of his Person, he is, by an eternal generation, of his *Father*. For the Essence doth

B

not

a 1 Pet. 1. 2. 16.  
b 1 Cor. 13. 13.  
c 1 Thes. 5. 23.  
d 1 Pet. 1. 2.

c Origo essentiae in divinis nulla est; origo personarum locum habet in filio, & spiritu sancto. Pater enim est prior filio, non tempore sed ordine. Alfed. d Matth. 28. 19. 1 John 3. 7. Ideo dicitur Pater.

αὐτὸς & ἀρχὴ τοῦ θεοῦ. e Filius dei. ὁ λόγος, quoad essentiam absolutam, est quidem a seipso & αὐτὸς θεός, sed ratione τῆς πρὸς τὸν πατέρα, Ave esse personalis per aeternam generationem a patre existit: ideoque non est αὐτίς. John 6. 38. 19. John 5. 19. Mich. 5. 1. John 1. 1.

a Psalm 1. 7.  
 Heb. 1. 10.  
 Aliud est habere essentiam divinam a seipso: & habere essentiam divinam a seipso existentem: remota enim relatione ad Patrem sola restat Essentia quæ est a seipso; hinc filius dicitur principatus, non essentiat. Th. Sum. Pag. 9. 1.  
 b John 5. 16.  
 John 16. 15.  
 Therefore Rom 8. 9. the Holy Ghost is called the Spirit of Christ. Spiritus S. a Patre & a Filio, &c.

not beget an *Essence*; but the *person* of the *Father* begetteth the *person* of the *Son*; and so he is God of God, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* in the blessed *Trinity*, b proceeding and sent forth equally from both the *Father* and the *Son*; by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine *Essence* by *generation*; so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appeareth, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost*, proceeding from both.

This order serves to set forth unto us two things; first, the manner how the *Trinity* worketh in their external actions: as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and immediate b *ginning*, from which those external and common actions do flow. Hence it is, that forasmuch as the *Father* is the fountain and original of the *Trinity*, the beginning of all external working, the Name of God in relation, and the Title of *Creator* in the *Creed* are given in a special

cial manner to the *Father*; the *Redemption* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of those actions:

And this also is the cause, why the *Son*, as he is *Mediator*, refereth all things to the *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are reconciled to the *Father*.

This Divine Order, or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three persons; but for *Nature* they are coessential, for *Dignity* coequal, for *Time* coeternal.

The whole Divine Essence is in every one of the three persons; but it was incarnated *only* in the second Person of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*, in giving his *first* and *only* begotten *Son*, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his *Divinity* the *Son* of *God*, should be in his *Humanity* the *Son* of *Man*; lest the name of *Son* should pass unto another, who by his *eternal* nativity was not the *Son*.

Infusione, Aug. serm. 3. de Temp. Iohn 1. 6. Rom. 8. 12. and 5. 8, 10. Hoc mirum fœdus semper mens cogitet: uno hoc ne dubita fœdere parva salus, Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esse æterna nativitate filius. Aug.

B 2

Thirdly,

John 14. 1.  
Rom. 8. 3.  
1 Cor. 8. 6.  
1 Cor. 13. 24.

a Matth. 11.  
25, 26, 27.  
b Iohn 5. 19,  
20, 21, 22, 23.  
Ioh. 11. 41, 42.  
Iohn 12. 49.  
2 Cor. 2. 13,  
&c.

c Incarnatio  
verbiproprie  
non Spiritui  
sancto nisi  
κατ' ὄψιν  
καὶ καὶ δαυ  
ματὸς γὰρ  
competit.  
Damasc. de  
Ortho. fid.  
c. 13.  
Implevit  
carnem in  
Christi Pater  
& Spiritus  
S. sed maje-  
state, non

Congruenter  
filium assume-  
re humanam  
naturam, ut  
hec persona,  
quæ est sub-  
stantialis ima-  
go æterni Pa-  
tris, restituere  
imaginem  
Dei in nobis  
corruptam.  
Athan.

Heb. 2. 17, 18.  
Heb. 4. 15.

« Infirmities  
mentis privati-  
onis, seu pra-  
væ dispositio-  
nis, Humana  
natura est di-  
stinctum indi-  
viduum a na-  
tura divina,  
et non sit di-  
stincta perso-  
na, Meck. Syll.  
Theol. lib. 3.  
p. 119.

Uniti Hypo-  
statice Deum  
& hominem,  
nihil est aliud,  
quam natu-  
ram huma-  
nam non ha-  
bere propriam  
existentiam,  
sed assumptam  
esse a verbo  
æterno, ad  
ipsam verbi  
subsistentiam,  
Bel de incar.

l. 3. c. 8. & Salvis & distinctis manentibus, proprietatibus naturæ tam  
assumentis, quam assumptæ. Acts 20. 28. Acts 7. 31.

Thirdly, because it was meetest that that *person*, who is the *substantial Image* of his eternal Father, should restore in us the *spiritual image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Man-hood*, nor the *Man-hood* into the *God-head*: but the *God-head*, as it is the *second person*, or *word*, assumed unto it the *Man-hood*, that is, the *whole nature of man*, body and soul; and all the *naturall properties*, and a *infirmities* thereof, *sin* excepted.

The *second Person* took not upon him the *Person* of man, but the *Nature* of man. So that the humane nature hath no *personal subsistence* of its own (for then there should be *two Persons* in *Christ*;) but it subsisteth in the *Word*, the *second Person*. For, as the soul and body make but one *Person* of man; so the *God-head* and *Man-hood* make but one *person* of *Christ*.

The two *natures* of the *God-head* and *Man-hood* are so *really united* by a *personal union*. that as they can never be separated asunder, so are they never *confounded*; but remain still distinguished by their several and *Essentiall properties*, which they had before they were united. As for example, the *infinite* of the *Divine*, is not communicated to the *Hu-*

## The Practice of Piety.

I I.

mane Nature, nor the finitenesse of the humane, to the divine Nature.

Yet by reason of this *personal union*, there is such a *communion* of the *properties* of both *natures*, that that which is proper to the one, is sometimes attributed to the other nature. As that God *purchased the Church with his own blood* : And that he *will judge the World by that Man whom he hath appointed*. Hence also it is, that though the *humanity of Christ* be a created, and therefore a *finite and limited* nature, and cannot be every where present, by actual position, or local extension, according to his *a naturall being* : yet because it hath communicated unto it the *personal subsistence* of the *Son of God*, which is infinite, and without limitation, and is so united with God, that it is *no where severed* from God; the body of Christ, in respect of his *b Personall being*, may rightly be said to be every where.

### 3. The Actions by which the three Persons be distinguished.

**T**He actions are of two sorts; either *External*, respecting the *Creatures*; and those are after a sort common to every one of the three *Persons*; or *Internal*, respecting the *persons only* amongst themselves, and are altogether *incommunicable*.

The *External* and communicable actions of the three *Persons* are these,

The *Creation* of the world peculiarly

B 3

be.

Dr. Field of  
the Church  
Book 3. c. 33.  
a Secundum  
esse naturale  
Christus non  
est ubique.

b Secundum  
esse personale  
Christus est  
ubique.

In operibus  
ad extra tres  
personae ope-  
rantur simul,  
servato ordine  
personarum  
in operando.



a Rom. 11 36.

b As Redem-  
p-  
tion Acts 10.  
18. and San-  
ctification,  
1 Pet. 11. 2.

To the Father  
Creation,  
1 John 3. and  
Sanctification,  
1 Cor. 1. 2. to  
the Son Creation, Psalm  
31. 6. and  
Redemption,  
Eph. 4. 30.  
to the Holy  
Ghost: joyan-  
ly all to each:

1 Cor. 6. 11.  
Opera Trini-  
tatis ad extra  
indivisa, ad in-  
tus divisa.  
Personæ no-  
men, non ali-  
quid abstrac-  
tum, ac sepa-  
ratum: Falus

the dis. 2.  
Persona est  
ipsa essentia  
divina; con-  
tracta ad cer-  
tum & pecu-  
liarem sub-  
sistendi mo-  
dum. Zan-  
carius, Per-

sona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed com-  
municatur, Alsted.

belongeth to God the *Father*: The re-  
demption of the Church to God the *Son*:  
And the *sanctification* of the *Elect* to God  
the *Holy Ghost*. Because the *Father*  
created, and still governeth the World by  
the *Son* in the *Holy Ghost*; therefore these  
external actions are indifferently, in  
Scripture, oftentimes ascribed to each  
of the three *Persons*, and therefore called  
*communicable* and divided *Actions*.

The *internal* and *incommunicable Actions*, or properties of the three *Persons* are these:

1. To *beget*; and that belongeth only  
to the *Father*, who is neither made, cre-  
ated, nor begotten of any.

2. To *be begotten*; and that belongeth  
onely to the *Son*, who is of the *Father*  
alone, nor made, nor created, but be-  
gotten.

3. To *proceed* from both; and that be-  
longeth onely to the *Holy Ghost*, who is of  
the *Father* and the *Son*; neither made,  
created, nor begotten, but *proceeding*.

So that when we say, that the *Divine*  
*Essence* is in the *Father* *unbegotten*, in the  
*Son* *begotten*, and in the *Holy Ghost* *pro-*  
*ceeding*; we make not three *Essences*, but  
onely shew the *divers* manners of *subsist-*  
*ing*, by which the *same* most simple, *e-*  
*ternal* and *unbegotten Essence* *subsisteth* in  
each *Person*: namely, that it is not in the

*Father*



6ather by generation, that it is in the Son communicated from the Father by generation: and in the Holy Ghost communicated from both the Father and the Son by proceeding.

These are incommunicable Actions; and do make not an essential, accidental, or rational, but a real distinction betwixt the three persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to all three. As therefore we believe, that the Father is God, the Son is God, and the Holy Ghost is God: so likewise we believe that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor never can be the person of the other. The three Persons therefore of the God-head, do not differ from the Essence but formally: but they differ really one from another, and so are distinguished by their hypostatical properties. As the Father is God, begetting God the Son: the Son is God, begotten of God the Father: and the Holy Ghost is God, proceeding from both God the Father, and God the Son:

Hence it is, that the Scriptures use the name of God two manner of wayes: Ei-

a Quum unum cogito, trium incomprehensibili luce involvor, Nazair.

b Quamvis persona cum essentia non ideo sit omnino aliud, differt non numero, quia, in divinis foret quaternitas, non re, quia essentia de personis predicatur, sed formaliter, τὸ λόγῳ five ratione ratiocinante: Essentia divina non differt a personis, ut res a rebus, sed ut res a suis modis; nam in Deo non est res, & res, sed res & modus rei, ἡ οὐσία.

a Nomen dei  
essentialiter  
positum, non  
minus Filium  
& spiritum  
Sanctum,  
quam Patrem  
designat.

b *Consecra-  
tione.*

Sacramentum  
hoc veneran-  
dum, non  
scrutandum,  
quemodo plu-  
ralitas sit in  
unitate, & uni-  
tatis plurali-  
tate. Scrutari  
hoc temeritas  
est, credere  
pietas, nosse  
vero vita eter-  
na. Bern.

c Neque ad  
loquendum digne de deo lingua sufficit, neque ad percipiendum in-  
tellectus prevalet: magis ergo glorificare nos convenit deum,  
quod talis est, qui & intellectum transcendit & cogitationis initium  
superat, Chrysost. Hom. 1. Heb. d. De deo loqui etiam vere periculosi-  
simum est, Amob. e Lingua, mente, & cogitatione horresco quoties  
de deo sermonem habeo, Naz.

f Condescen-  
dit nobis deus  
et nos confur-  
gimus ei Aug.  
de spe. c. 11. 2.

ther a *Essentially*, and then it signifieth the  
*three Persons* conjointly, or b *Personally*,  
and then by a *Synechdoche* it signifieth  
but one of the three Persons in the God-  
head; As the *Father*, 1 Tim. 2. 5. or the  
*Son*, Acts 30. 23. 1 Tim. 3. 16. or the  
*Holy Ghost*, Acts 5. 4. 1 Cor. 6. 16.

And because the *Divine Essence* (com-  
mon to all the three persons) is but *one*,  
we call the same *unity*. But because there  
be *three distinct Persons* in this one indivi-  
sible *Essence*, we call the same *Trinity*.  
e So that this *Unity in Trinity*, and *Trinity*  
in *Unity*, is a holy & *mystery*, rather to be  
religiously adored by *faith*, than e curi-  
ously searched by *reason*, further than  
God hath revealed in his Word.

Thus far of the divers manner of Being in the  
Divine Essence, now of the *Attri-  
butes* thereof.

**A** *Attributes* are certain descriptions of  
the *Divine Essence*, delivered in the  
Scriptures, according to the weakness of  
our capacity, to help us the better to  
understand the Nature of Gods Essence,  
and to discern it from all other Essen-  
ces.

The *Attributes* of God are of two sorts,  
either *nominal*, or *real*.

Ta

The *Nominal* Attributes are of three sorts; first, those which signify Gods *Essences*; secondly, the *Persons* in the *Essence*; thirdly, those which signify his *essential works*.

Of the first sort, is the name *a Iehovah* or rather *Hajah*, which signifieth the *eternal being of himself*; in whom being without all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psalm 83. 18.*

God tells *Moses*, *Exod. 6. 3.* That he was not known to *Abraham*, *Isaac*, and *Jacob* by his name *Iehovah*. Not but that they knew this to be the name of God: (for they used it in all their *Prayers*) but because they lived not to see God effecting indeed, that which he promised them, in graciously delivering their seed out of *Egypt*, and in giving them the real possession of *Canaan's Land*, and so to be not only God *Almighty*, by whom all things were made; but also performing indeed to the children, that which he promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah*, when the *universal creation* had its absolute being, *Gen. 2. 4.* And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites*

a *Exod. 15. 3.*  
Ab Haah vel  
Harah, Esse:  
namira Deus  
est a seipso, ut  
sit suum esse,  
& autouy.

Omnes hujus  
nominis literæ  
sunt spirituales,  
ut denotentur  
Deum esse  
spiritum.

P. Mar. loc.  
com cap. 11.  
P. Morten. de  
arc. serm. c. 10.  
Iehovah non  
habet plurale,  
& in scriptu-  
ris soli vero  
Deo tribui-  
tur. Locus

*Exod. 6. 3.*  
Intelligendus  
est de gradibus  
divinorum pa-  
tefactuum.  
Ger. loc. 3.  
denat. Dei.

Ex usu scri-  
ptu æ res tunc  
dicuntur fieri,  
quando sunt  
manifestæ: Sic  
dicitur Spiritus  
Sanctus  
nondum erat,  
id est nondum

innoterat, Alisted. Lex. The. Car. 2. quod licet scribere. effari cur  
non liceret? Theod. in Epit. Ent. autouy, Bois est adons  
vri ac.

deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawful to pronounce it?

This holy name of God teacheth us,  
First, what God is in himself, namely,  
*an eternal being of himself.*

Secondly, how he is unto others, because that from him all other Creatures have received their beings.

Thirdly, that we may confidently believe his promises; for he is named *Iehovah*, not only in respect of being, and causing all things to be; but especially in respect of his gracious promises, which without fail he will fulfill in his appointed time, and so cause that to be, which was not before. And so this name is a golden Pledge unto us, that because he hath promised he will surely upon our Repentance forgive us all our sins; at the time of death, receive our souls; and in the Resurrection, raise up our bodies in glory to life everlasting.

The second name denoting Gods Essence is *Eheich*, but once read, *Exod. 3. 14.* of the same root that *JEHOVAH*; and signifieth *I AM*, or *I WILL BE*: for when *Moses* asked God by what name he should call him, God then named himself, *Eheich, Ascher, Eheich; I am that*

In promiss.  
onibus Iehovah est

Isa 55. 7.

John 12. 26.

Ioh 14. 2. 3.

John 6. 42.

John 11. 5.

*I am* : or *I will be that I will be* : signify-  
ing, that he is an eternal, unchangeable  
being : For seeing every creature is tem-  
porary and mutable, no creature can  
say, *Ero qui ero*, *I will be that I will be*.  
This name in the New Testament is given  
to our Lord *Christ*, when he is called *Al-*  
*pha and Omega*, the beginning and the en-  
ding, *a which is, was, and which is to come*,  
the *Almighty*, *Apo*c: 1. 8. For all time  
past and to come, is ay present before  
God. And to this name, *Christ* himself  
alludeth, *Cohn* 8. 58. *Before Abraham was,*  
*I AM.*

This name should teach us likewise to  
have alwaies present in our minds our first  
creation; present corruption; and future  
glorification; and not content our selves  
with *I was* good, or *I will be* good, but  
to be good presently; that when ever  
God sends for us, he may find us prepared  
for him.

The third name is *Iah*, which as it  
comes of the same root, so is it the contract  
of *Iehovah*, and signifieth *Lord*, because  
he is the \*beginning and Being of beings.  
It is a \*name for the most part, ascribed  
unto God, when some notable delive-  
rance or benefit comes to pass accord-  
ing to his former promise: and therefore  
all creatures in heaven and earth are  
commanded to celebrate and praise Go-  
d in this name *Iah*.

The fourth is *kyrie* Lord, used often in  
the New Testament: for *kyrie* or *kyrie*  
signi

αὐτὸς καὶ ὁ  
κύριος ὁ ἰσχυ-  
ρός.

\* Deus est  
causa causa-  
rum & En-  
sentium.  
Psalm 68. 19.  
Psalm 101. 18.  
Psalm 111. 1,  
&c.  
Psalm 112. 1. &c.  
Psalm 113. 1. 9.  
Psalm 115. 17. 18.  
Psalm 126. 19.  
Psalm 118. 5. 14.  
Psalm 125. 34.

אני יהוה  
Polant. Synt.  
Theol. 2. 3. 6.  
b Mal. 1. 6.

e Plato in Cra-  
til. Hinc illud  
Virgil. deum  
nempe ire per  
omnes terras  
quetractus  
que maris.  
Zanch.  
Deus est lux.  
αὐτὸς ὁ θεός.

Nomen Elo-  
him est perso-  
narum  
שם האלהים  
A. Quid.  
Quoniam Elo-  
him, de una  
persona dici-  
tur. Synecdo-  
che dictum  
est propter Ef-  
fensum uni-  
tem Iunius.

signifieth I am. Hence *יהוה* signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Iehovah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of himself Lord of all. This name should alwaies put us in remembrance to obey his Commandments, & to fear his judgments, and submit our selves to his blessed will and pleasure, saying with Eli, *it is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is *יהוה* God, 600 times used in the New Testament: and of prophane writers commonly. It is derived *יהוה* *יהוה*; because he runs through, and compasseth all things: or *יהוה* *יהוה*, which signifieth to burn and kindle; for God is Light, and the Author both of Heat, Light, and Life, in all the Creatures, either immediately of himself, or mediately by secondary causes. This name is used either improperly, or properly. Improperly, when it is given either figuratively to magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things, and through all things: giving life, and light to all creatures, and preserving and governing them in their wonderful frame and order. God seeth in all places: Let us therefore every where take heed what we do in his sight.

Thus



Thus far of the names which signifie Gods essence.

The name which signifieth the person in the Essence, is chiefly one, *Elohim*.

*Elohim* signifieth the mighty Judges: it is a name of the plural number, to express the Trinity of persons in Unity of Essence. And to this purpose the Holy Ghost becometh the holy Bible with this plural name of God, joyaed with a verb of the singular number, as *Elohim Bara, Dixerunt*, <sup>a</sup> The mighty Gods, or the three persons in the God-head created. The Jews also note in the verb *Bara*, consisting in the original of three Letters, the mystery of the Trinity. By *Beth, Ben*; the Son: by *Resh, Ruch*, the Spirit: by *Alph, Ab*, the Father. But this holy mystery is more clearly taught by *Moser, Gen. 3. 22. And Iehovah Elohim said, Behold, the man is become as one of us. And Gen. 19. 14. Iehovah rained upon Sodom and upon Gomorrah brimstone and fire from Iehovah out of Heaven*, <sup>b</sup> that is, God the Son, from God the Father, who hath committed all judgement unto the Son, *John 5. 22. See Psalm 33. 6. Isai. 53. 9, 10.* The singular number of *Elohim* is *Eloah*, derived of *Aloh, be swore*; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are onely to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used,

<sup>a</sup> The like you may read *Deu. 6. 4. Josh. 2. 9.*

<sup>b</sup> Sic Marcus Arethusius in Smyrnaensi Concilio sancte exposuit, Socrat. Eccles. Hist. l. 2. c. 30.



This place wel  
urged had  
grinded Arius  
in pieces.

<sup>a</sup> Elhim Ke-  
doschim Hil  
Dii sancti ipsi.

as *Hab.* 3. 3. *Iob.* 4. 9. *Iob.* 12. 4. and 15. 18.  
36. 2. *Psal.* 18. 32. *Psal.* 115. 7. Once it  
hath a noun plural joyned to it, *Iob.*  
35. 10. None saith, Where is Eloah Go  
sai, the Almighty my maker, to note the my-  
stery of the eternal Trinity. Many times  
also Elohim the plural number, is joyned  
with a verb singular, to expresse more  
emphatically this mystery, *Gen.* 35. 7.  
*2 Sam.* 7. 13. <sup>a</sup> *Iosh.* 24. 19. *Ierem.* 10. 10:  
Elohim is also sometimes Tropically given  
to Magistrates, because they are Gods  
Vicegerents; as to Moses, *Exod.* 7. 1. Je-  
hovah said unto Moses, I have made thee  
Elohim to Pharaoh, that is, I have appoint-  
ted thee an Ambassador to represent the  
Person of true three one God, & to de-  
liver his message and wil unto Pharaoh. As  
oft therefore as we read, or hear this name  
Elohim, it should put us in mind to confi-  
der, that in one divine Essence there are  
three distinct persons, and that God is Jeho-  
vah Elohim.

Now follow the names which signifie Gods  
Essential works, which are these  
five especially.

1. **E**L, which is as much as the strong  
God, <sup>b</sup> and teacheth us, that God is  
not only most strong, and fortitude it  
self; in his own Essence: but also that it  
is he that giveth all strength and power  
to all other Creatures. Therefore Christ  
is called, *Esay* 7. 9. El Gibbor, The Strong,  
most mighty God. Let not Gods children  
fear

<sup>b</sup> Hence Eli in  
Hebrew *Mat.*  
27. 49. and E-  
loi, in Syriack,  
as *Mark* 15. 11.  
both signifie  
my God,  
*2 Chron.* 33. 8.

fear the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, That is, *Omnipotent*. By this name God usually stiled himself to the Patriarchs, *I am El Shaddai*. The strong God, *Almighty*. Because he is perfectly able to defend his servants from evil: to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This name belongeth *only* to the God-head, and to no Creature, no not to the *humanity* of *Christ*. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. *Adoni*, my Lord; this name, as the *Masorets* note, is found 134. times in the Old Testament; and *Logically* it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac. i. 6.* in the plural number, to note the *mystery* of the holy Trinity. If I be *Adonim*, Lords; where is my fear? *Adoni*, the singular: *Adonim*, the plural number. This name is given to *Christ*. *Dan. 9. 16.* Cause thy face to shine upon thy Sanctuary, that is desolate: for *Adni* (the Lord *Christ*) his sake. The hearing of this holy name, may teach every man to obey Gods Commande.

humane ionitur. Quando de Creaturis usurpetur Adonai est Jodocum petach sed de Creatore cum gamma. Ab Adonai manasse videtur Ebraicecum. *AShu*.

The 70 turnit  
πατρον.

70; he is derived of  
Dai, sufficien-  
cy, and the re-  
lative w the  
same that  
ατταρον,  
or of Shad, a  
Dug, because  
God feeds his  
Children with  
sufficiency of  
all grace, as the  
loving mother  
the Child with  
the milk of her  
breast.

A name com-  
pounded of *Al*,  
*My*, & *Adon*.  
Lord. *Adon* de-  
rivatur ab *E-*  
*den*, basis, quia  
Deus est fun-  
damentum, &  
sustentator  
omnium crea-  
turarum. Hinc  
*Adon*, *Domi-*  
*nus*, cui rei do-  
mestica cura  
incumbit, & ei  
tanquam co-

ments to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*, that is, *most high*, *Psal.* 9. 2. *Psal.* 91. 9. & 92. 9. *Dan.* 4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giveth unto God, telling the *Virgin Mary*, that the child which should be born of her should be the Son of the *most High*, *Luke* 13. 2. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatnesse. Thirdly, if we desire true dignitie, to labour to have communion with God in grace and glory.

5. *Abba*, A Syriack name signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *personally*, as *Matth.* 11. 25. For God is *Christ's Father* by nature, and *Christians* by adoption and grace. *Christ* is called the *Everlasting Father*, *Isa.* 9. 6. because he regenerates us under the new Testament. God is also called *\*the Father of lights*, *Jam.* 1. 17. because God dwelleth in inaccessible light, *1 Tim.* 9. 16. and is the Authour, not onely of the Suns light, but also of the light both of natural reason, and supernatural grace, which

For what is  
So the devil  
called Christ  
the Son of  
God, the most  
High.  
*Luke* 8. 18.

For what is  
earthly great-  
nesse compa-  
red to Gods  
Highnesse?

That is  
Of whose sub-  
stance the  
light of the  
sun is but a  
shadow.

a John 1. 9.

a which lighteth every man that cometh into the World. This name teacheth us, that all gifts which we receive from God, proceed from his meer Fatherly love: Secondly, that we should love him again as dear children: Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in minde of his goodness unto us, and our duty unto him. And then should we finde how comfortable a thing it is to do every thing in the Name of God. A phrase usual in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is great wisdom, and an unspeakable matter for the strengthening of a Christians Faith, to know how in the meditation of Christ to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *Because he hath set his love upon me, therefore will I deliver him, I will set him on high because he hath known my name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of Faith, with understanding to begin every action in the name of God.

Thus

Psalm 91. 14.  
15  
Intelligentie  
habent aliquid  
simile materia  
aliquid simile  
formae: Solus  
deus simplex  
est in quo  
nihil in po-  
tentia, sed in  
actu omnia,  
ideo ipse pri-  
mus, medius,  
ultimus actus.  
Scol. Exere. 6.  
Sret. 2. Just.  
Martyr. qu.  
119. ad Ortho-  
doxos.

*Thus far of the nominal Attributes.*

The *real Attributes* are of two sorts : either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any creature, but to God alone.

These are two : *Simpleness* and *Infiniteness*.

*Simpleness*, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding; either sensible, or intelligible : so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three : because God is three, not by composition of parts, but by coexistence of persons.

*Infiniteness*, is that whereby all things in God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other *absolute Attributes*.

1. *Unmeasurableness*, or ubiquity, whereby he is of infinite extension, <sup>b</sup> filling heaven and earth, containing all places and not contained of any space, place, or bounds, and being no where absent, is every where present.

There are four degrees of Gods pre-

a Intelligentia  
cum sint entia  
alia ab infinito  
Rato, finita esse  
necesse est: nam  
duo infinita  
nequeant esse,  
neque in natu-  
ra, neque ex-  
tra naturam.  
Essent. 2. duo  
principia pri-  
ma, Scal. Ex-  
erc. 359. Sect. 3.  
b Acts 7. 48.  
Psal. 145.  
Job 11. 7. &c.  
2 Chron. 2. 5. 6.  
Psal 139 5, &c.  
Jer. 12. 23. 24.

Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam. Trium.

sence: the first is *universal*, by which God is *repletively* every where, *inclusively* no where.

Secondly, *Special*, by which God is said to be in *Heaven*, because that there his *power*, *wisdom*, and *goodness* is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence pour forth his  *blessings* and *judgements*.

Thirdly, *more special*, by which God dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which the *whole fulness* of the God-head dwelleth in *Christ* bodily.

2. *Unchangeableness*, whereby God is void of all change: both in respect of his *Essence* and *Will*.

3. *Eternity*, whereby God is without beginning of *dayes*, or *end of time*, and without all bounds of *procession*, or *succession*.

Thus far of the absolute Attributes; now of the Relative, or such which have reference to the *Creatures*.

Those are five.

1. *Life*, 2. *Understanding*, 3. *Will*,
4. *Power*, 5. *Majesty*.

1. **T**He life of God, is that by which, as by a most pure and perpetual *Act*, he not onely liveth of *himself*, but is also that ever and *overflowing* Fountaine of life from which all creatures derive their *lives*: so as that in him they live, move, breathe,

c Psalm 19. 1.  
Hos. 1. 21.  
d 1 Cor. 3. 16.  
6. 16.  
2 Cor. 6. 16.  
e Col. 2. 8.  
f Rom. 1. 23.  
Isa 40. 28.  
Psa. 122. 27, &c.  
g Apoc. 1. 8.  
1 Sam. 15. 22.  
Numb. 23. 19.  
Mal. 3. 6.  
Rom. 11. 19.  
James 1. 18.  
Praesentia  
cum de Deo  
enunciatur  
non affectum  
in Deo, sed  
effectum Dei  
in omnibus  
significat. At  
Aed. Isa. 4. 16.  
1 Sam. 5. 19.  
Dan. 6. 16.  
Heb. 1. 12.  
Apoc. 4. 8.  
Creaturae  
quaedam  
ternae sunt a  
posteriori: a  
priori solus  
Deus est  
eternus Aeth.  
Lex. Theo. c. 3.

h Acts 17. 28.  
29. Act. 14. 15.  
Psalm 91. 2.  
Psalm 36. 9.  
Heb. 3. 12.



breath, and have their being. And because his Life differs not from his Essence, therefore God is said *only to have immortality*; 1 Tim. 6. 16.

2. The *Understanding*, or *Knowledge* of God, is that whereby (by one poor Art) he most perfectly knoweth in himself all things that ever were, are, or shall be: Yea, the thoughts and imaginations of mens hearts.

This knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the lot of contingency, and to things necessary, the law of necessity: And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all, both men and Angels. Secondly, special, called the knowledge of *Approbation*, by which he particularly knoweth, and graciously acknowledgeth only his Bless for his own.

*Understanding* also contains the *wisdom* of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

3. The *will* of God is that, whereby of

Hence it is that as God is called of the Hebrews *Elohi*, so likewise *Echoel*: and as of the Grecians,

ὁ θεός, so also ὁ σοφός.

And as of the Latines, *primigenius*, so also *primigenius*: for to be, and to live is all one, and the same in God.

1. *Gen.* 1. 1.

*Phil.* 2. 1.

*Phil.* 139. 1. *Ec.*

*Ier.* 17. 10. and

*20. 12.*

*Luke.* 16. 15.

*Act.* 1. 24.

*Heb.* 4. 12.

*Rom.* 11. 33. and

*16. 17.*

*2 Tim.* 20. 19.

*Mat.* 7. 13.

*Intellectus, scientia, & sapientia in Deo non distinguuntur.* Tilen. Nam sapientia in homine est habitus intellectui impres-

sus, quide Deo dici non debet, cujus intellectus est ipsa sapientia, Keckerm.

Πάντα ὁ θεὸς εἶδεν. ὁ θεὸς αὐτὸς καὶ πάντα νοήσας. *Hef. lib. 1. 3. 7. καὶ ἡμῶν.* *Sap.* Hence the Platonicks term God *ἰσότης*, all eye, all seeing.

neces.



<sup>a</sup> necessity he willett *himself*, as the *sovereign good*: and by willing himself willett most <sup>b</sup> freely <sup>c</sup> all other good things, which are out of *himself*.

The *Will of God*, though in it self it be but *one*, as is his *Essence*, yet in respect of the diversity of Objects and Effects, it is called in the Scriptures by divers names: as,

1. *Love*, whereby is meant Gods eternal <sup>d</sup> good will, whereby he ordaineth his Elect to be freely saved through Christ, and <sup>e</sup> bestoweth on them all necessary graces for this life, and that to come, *taking pleasure in their persons and services*.
2. *Justice* <sup>g</sup> is Gods constant Will, whereby he <sup>h</sup> recompenceth men and Angels, according to their works, *punishing* the impenitent according to their *deserts*, called the justice of his *wrath*: and *rewarding* the faithfull according to his promises, called the justice of his *grace*.
3. *Mercy*, which is <sup>i</sup> Gods *meer good will*, and ready affection to

<sup>a</sup> 1 Tim. 2. 5. Rom. 9. 19. Ephes. 2. 5. <sup>b</sup> Deus voluntate tua contra constituit, Trism. in 4. Dial. Pm. Hinc Orpheus, Deum vocat necessis talem, ratione sc. inferiorum, quod omnis ipsi patens cogatur.

c voluntas Dei semper impletus aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam quando precamur; a nobis impletur quando honorem facimus, Aug. Ench. c. 100. Rom. 9. Jam. 1. 21.

<sup>d</sup> John 3. 1. <sup>e</sup> Psalm 43. 7. <sup>f</sup> Gen. 4. 4. <sup>g</sup> Norma iustitiae divinae, est Dei voluntas. Quia enim vult, ideo est iustus; non quis iustus, ideo vult, Eph. 1. 11. <sup>h</sup> Rom. 2. 5. <sup>i</sup> Thes. 1. 6. &c. 1 Tim. 4. 8. Deut. 7. 9. 10. <sup>i</sup> Deus principium & finem & media rerum omnium continet, rectaq; lineam incedens, & vestigio habet *ſc̄l̄w*, divinae legis vindictam, simul ut quicquam Sanctionum eius praetermissum est, Arist. lib. de mundo.

forgive

a Rom. 9.  
15, 16.  
Eze. 16. 6.  
b Psalm 103.  
8, &c.  
Tit. 3. 4.  
Semper in-  
venies Deum  
benigniores  
quam te cul-  
pabiliorem.  
Serm. 11. Ber.  
vindictæ gla-  
dium miseri-  
cordiæ oleo  
semper  
acuit. Nicép.  
l. 17. c. 3.  
c Psalm. 145.  
1, 9, 15.  
Mat. 16. 17.  
In creaturis  
multa inve-  
niuntur bo-  
na, ergo  
creator mul-  
to magis est  
bonus. Imo  
auctor ador.,  
Ipsū bo-  
num.  
d Ios. 11. 14.  
Psalm. 34. 6.

Num. 23. 19. Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina. Keck. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat, Polan. 2. Pet. 3. 9. Rom. 2. 4. Gen. 5. 16. 1. Pet. 25. 1. Thes. 4. 3. Heb. 12. 14. Mat. 15. 9. Quanta sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate a his velantes clamant, Sanctus, Sanctus, Sanctus, Iehovah Zabaoth, Ma. 6. 2, 3.

forgive a penitent sinner, notwithstanding all his sins, and ill deserts.

4. *Goodness*, <sup>a</sup> whereby God willingly communiceth his good with his Creatures: and because he communicateth it freely, it is termed *grace*.

5. *Truth*, whereby <sup>b</sup> God willeth constantly those things which he willeth: effecting and performing all things which he hath spoken, in his appointed time.

6. *Patience*, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his Justice, and untill their <sup>c</sup> sins be ripened.

*Ad penam tardus Deus est, ad premia velox; Sed pensare solet vi graviore moram.*

7. *Holiness*, <sup>d</sup> whereby Gods nature is separated from all *prophaness*, and abhortheth all *fithiness*: and so being wholly pure in himself, delighteth in the inward and outward *purity* and *chastity* of his servants, which he infuses into them.

8. *Anger*, <sup>e</sup> whereby is meant Gods

most certain and just *will*, in *chastening the Elect*; and in *revengeing and punishing the Reprobates*, for the injuries they offer to him and his chosen: and when God will punish with *rigor and severity*, then it is termed *wrath*, *temporal* to the *Elect*, *eternal* to the *Reprobates*.

4. The *Power* of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature: and wherehy, as he hath *made*, so he still *ruleth* Heaven and Earth, and all things therein. This Almighty *power* of God, is either *absolute*, by which he can will, and do no more than he willet or doth, *Mat.* 3. 9. and 10. 52. *Rom.* 9. 38. Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that by which God of his own *absolute* and *free* Authority reigneth and ruleth, as *Lord* and *King* over all *creatures* visible and invisible: Having both the *right* and *propriety* in all things: as *from whom*, and *for whom*, are all things: as also such a *plenitude of power*, that he can pardon the offences of all whom he *will* have *spared*; and *subdue all his Enemies*, whom he will have *plagued* and *destroyed*, without being bound to render any Creature a reason of

*potentis, seu posse mentiri, mori, &c.* 1 *Chro.* 29. 11, 12. 2 *Sam.* 7. 22. *Apoc.* 5. 13, 14.

a *Psal.* 106. 32. 33. 40. 41. N. 15. 17. Ira Dei non est aliquid quam voluntas puniendi. Aug. 15. de civit. Dei c. 15. Anse. 1. 7. c. 6. Cur deus Hom. Furor & Ira in Deo, non passionem mentis, sed ultionis acerbitatem notant Carth. in *Apoc.* 19.

b 1 *Cor.* 19. 2. c 2. *The.* 1. 10. d *Gen.* 17. 1. *Psal.* 115. 3. *Matth.* 11. 26. *Ephes.* 3. 11. *Matth.* 8. 2. Deus potest omnia quæ contradictionem non implicat. Aqu. 1. qu. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui sunt im-

his

his doing, but making his own most holy and just *Will*, his only most perfect and eternal *Law*.

From all these *Attributes* ariseth one, which is Gods sovereign blessedness or perfection. *Blessedness* is that perfect and a unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the bliss and perfection that every Creature enjoys in its measure.

There are other *Attributes* figuratively and improperly ascribed unto God, in the holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, ears, nostrils, mouth, hands, feet, &c. or the senses and actions of a man, as seeing, hearing, smelling, working, walking, striking, &c. by an *Anthropopathea* the affections and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Reckler*, &c. Whose signification every Commentary will express.

a) Chro. 29. 14.  
Hinc Deus  
dicitur.

a) *ἡ λαὸς ἡσυχία*.

b) Rom. 9. 15.

John 4. 11.

Luke 9. 17.

Psal. 2. 9.

Psal. 110. 1.

Deus est

Shaddai, sive

*αὐτοπάτωρ*,

Non solum

quia ipse nihil

desiderat, sed

etiam quia

nihil in eo de-

siderari potest.

Constat autem

perfectas in

suo quisque

genere, ergo

ipse perfectis-

simus est in se

& per se. Rom.

1. 16.

Section 1.

Mark 14. 61.

Acts 17. 15.

Rom. 11. 35, 36.

1 Tim. 6. 15.

Matth.

25. 34.

James 1. 17.

See Mr. Wilsons Dictionary of the Bible, most

profitable to this purpose.

Of all these *Attributes*, we must hold  
these general rules.

**N**O *Attribute* can sufficiently express  
the *Essence* of God, because it is in-  
finite, and ineffable.

Whatsoever therefore is spoken of *G.O.D.*,  
is not *G.O.D.*; but serveth rather to hold  
our

our weak understanding, to conceive in our reason, and to utter in our speech, the Majesty of his Divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

2. All the Attributes of God belong to every of the three Persons, as well as to the Essence it self, with the limitations of a personal propriety. As the mercy of the Father is mercy begetting; the mercy of the Son is mercy begotten; the mercy of the Holy Ghost, is mercy proceeding; & so of the rest.

3. The Essential Attributes of God, differ not from his Essence, because they are so in the Essence, that they are the very Essence it self. <sup>a</sup> In God therefore there is nothing which is not either his Essence or person.

4. The Essential Attributes of God, differ not Essentially, or really one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but only in our reason and understanding, which being not able to know Earthly things, by one simple act without the help of many distinct Acts, must of necessity have the help of many distinct Acts to know the Incomprehensible GOD. Therefore (to speak properly) there are not in God many Attributes, but <sup>b</sup> one only, which is nothing else but the Divine Essence it self, by what Attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes, for our Understanding conceives by the name

C

of

Attributa omnia propter  
easdem rationes  
tamen Singulis  
divinitatis personis compe-  
tunt.

<sup>a</sup> In Deo nihil  
est, quod non  
sit ipse Deus,  
Zanch.

<sup>b</sup> Omnia in di-  
vinis sunt u-  
num, ibi non  
obviat relatio-  
nis oppositio.

a *Attributa Dei omnia ita in ipso sunt, ut sint ipsam: ita in sunt ut nihil antecedar, nihil subsequatur, sed ex intelllectione nostra (quæ per quam umbratilis est) alia aliis prius animo comprehenduntur.*

Sca. Ex.

365. Section 6  
b *Quæ de Deo dicuntur*

*Relatio ad creaturas,*

*hic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam.*

*Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia.*

c *Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. d *Essentia divina identificat sibi omnia quæ sunt in divinis.**

Biel. Sud. 1.

Sent. d. 4. c.

*Exhibet omnia, accipit nihil, ipsum igitur totum est Deus ipse semper.* Trismeg. (serm. 2. Plin.

of mercy, a thing differing from that which is called Justice. The *Essential Attributes* of God are not therefore really inseparable.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor *Accidents* in the Essence, nor a Subject: but the very *whole* and *intire Essence* of God. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much*, and *so much*; nor *Qualities*, by which he may be said to be *such* and *such*: but *whatsoever* God is, he is *such* and the same by his *Essence*. By his *Essence* he is *wise*, and therefore *Wisdom* it self; by his *Essence* he is *Good*, and therefore *goodness* it self; by his *Essence* he is *merciful*, and therefore *mercy* it self; by his *Essence* he is *just*, and therefore *Justice* it self, &c. In a word, God is *Great* without *Quantity*; *great*, *true*, and *just* without *Quality*; *merciful* without *passion*; an act without *motion*; *every where present*, without *figh*; without *time*, the *first* and the *last*: the Lord of all *Creatures*, from whom all receive themselves and all the good they have; yet neither *needeth* nor *receiveth* he any increase of *goodness* or *happiness* from any other.

This is the plain *description* of God, fo



far as he hath revealed himself in his word.

This Doctrine (of all other) every true Practitioner of Piety must competently know and necessarily believe for four special uses.

1. That we may discern our true and only God, from all false gods and idols: for the description of God is properly <sup>a</sup> known only to his Church, in whom he hath thus graciously manifested himself.

<sup>a</sup> Psal. 147.  
19, 20.  
Jer. 10. 25.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his simpleness, and infiniteness; adore him for his unmeasurableness, unchangeableness, and eternity; seek wisdom from his understanding and knowledge; submit ourselves to his blessed will and pleasure; love him for his love, mercy, goodness, and patience; trust to his Word, because of his truth; fear him for his power, justice, and anger; reverence him for his holiness; and praise him for his blessedness, and to depend all our life on him, who is the only Author of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against Sin, that we may be wise, loving, just, merciful, true, patient, and zealous as our God is.

4. Lastly, That we may in our Prayers and Meditations, conceive aright of his Divine Majesty, and not according to those gross & blasphemous imaginations, which



b Psal. 90. 3.

c 1 King. 8.

27.

d Gen. 17. 1.

Job 15. 25.

e Apoc. 4. 1.

&amp; 15. 4.

f Rom. 11. 33.

&amp; 16. 17.

g Ezech. 34.

6, 7.

Psal. 101. 11.

&amp; 145. 8. 9.

h Deut. 31. 4.

Gen. 8. 15.

Psal. 145. 17.

i Iohn 4. 34.

k Deut. 32. 4.

l Iohn 5. 7.

Mat. 3. 16.

Mat. 28. 19.

m 2 Cor. 13. 14.

n 2 Kings

8. 17.

o 2 Cor. 13. 14.

p 2 Kings

8. 17.

Psal. 120. 2.

Jer. 23. 13.

q Isa. 48.

26, 28.

Dan. 4. 32.

r 1 Kings

8. 50.

Jer. 12. 10.

s Isa. 62. 16.

naturally arise in mens brains : as when they conceive God to be like an old Man sitting in a chair : and the blessed Trinity to be like that tripartite Idol, which Papists have printed in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as that <sup>b</sup> eternal, <sup>c</sup> infinite, <sup>d</sup> Almighty, <sup>e</sup> holy, <sup>f</sup> wise, <sup>g</sup> just, <sup>h</sup> merciful, <sup>i</sup> Spirit, and most <sup>k</sup> perfect, <sup>l</sup> indivisible Essence of three several <sup>m</sup> Persons, Father, Son, and Holy Ghost ; who being <sup>n</sup> present in all places, <sup>o</sup> ruleth Heaven and Earth, understandeth <sup>p</sup> all mens hearts, <sup>q</sup> knoweth all mens miseries, and is only <sup>r</sup> able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, maketh many to make an Idol of the true God, and is the onely cause, why so many do profess all other parts of Gods worship and Religion, with so much irreverence and hypocrisie ; whereas if they did truly know God, they durst not but come to his holy service, and coming, serve him with fear and reverence : for so far doth a man fear GOD, as he knows him ; and then doth a man truly know GOD, when he joyns practice to speculation : And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himself in his Word.

Secondly, when from the true and live-

ly

ly sense of Gods Attributes there is bred in a mans heart a love, awe, and confidence in God; for saith God himself, If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good, saith David. He that hath not by experience tasted his goodness, knoweth not how good he is. He (saith Iohn) that saith he knoweth God, and keepeth not his commandments, is a lyar, and the truth is not in him. So far therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far do we know him.

Psal. 34. 9.  
1 Iohn 2. 4.

Thirdly, when with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are who do truly know God; for no man knoweth God, but he that loveth him; and how can a man chuse but love him, being the Sovereign good, if he know him; Seeing the nature of GOD is to enamour with the love of his goodness? And whosoever loveth any thing more than GOD, is not worthy of GOD; and such is every one, who settles the love and rest of his heart upon any thing besides GOD. If therefore thou dost believe that GOD is Almighty, why dost thou fear devils and enemies, and not confidently trust in GOD, and crave his help in all thy troubles and dangers? If thou believest that God is infinite, how-  
darest

Rom. 8. 18.

a Si te habeam solum  
sanctuar ardua æther  
tellus rupta suo dililiat-  
que loco.

b Creatura omnia perfecti-  
us sunt in Deo quam  
in seipsis. Dion. de di-  
vin. cap. 8. c Amat u-  
num illum bonum in  
quo omne bonum est.  
& sufficit. Ansel. in  
Prof. c. 25.

darest thou provoke him to anger? If thou believest that GOD is simple, with what heart canst thou dissemble, & play the Hypocrite? If thou believest that GOD is the sovereign good, why is not thy heart more sealed upon him than on all worldly good? If thou dost indeed believe that God is a just Judge, how darst thou live so securely in sin without repentance? If thou dost truly believe that God is most wise, why dost thou not refer the events of crosses and disgraces unto him, who knows how to turn all things to the best, unto them that love him? If thou art perswaded, that God is true, why dost thou doubt of his promises? And if thou believest that GOD is Beauty and a Perfection it self, why dost not thou make it alone the chief end of all thine affections and desires? For if thou lovest beauty, he is most fair: if thou desirest riches, he is most wealthy: if thou seekest wisdom, he is most wise. Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that, which is in infinite perfection in GOD: and when in Heaven we shall have an immediate communion with GOD, we shall have them all perfectly in him communicated unto us. Briefly, in all goodness, he is all in all. Love that one good GOD, and thou shalt love him, in whom all the good of goodness consisteth. He that would therefore attaine to the saving knowledge of God, must learn to know him by love. For GOD is love, and the knowledge of the

the love of God passeth all knowledge. For all knowledge, besides to know<sup>a</sup> how to love God, and to serve him only, is nothing upon Solomons credit, but vanity of vanities and vexation of spirit.

Kindle therefore, O my<sup>b</sup> Lady, nay rather, O my<sup>c</sup> Lord charity, the love of thy self, in my soul especially, seeing it was thy good pleasure, that being reconciled by the blood of Christ, I should be brought to the knowledge of thy grace, to the communion of thy glory, which can only consist in my sovereign good and happiness for ever.

Thus, by the light of his own Word, we have seen the back parts of J E H O V A H Elohim, the eternal Trinity, whom to believe, is saving faith and verity, and unto whom from all creatures in Heaven and Earth, be all praise, dominion, and glory for ever, Amen.

Thus far of the knowledge of God. Now of the knowledge of a mans self. And first of the state of his misery and corruption without renovation by Christ.

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched man, where shall I begin to describe thine endlesse misery, who art condemned as soon as conceived; and adjudged to eternall death, before thou wast born to a temporal life. A beginning indeed I finde, but no end of thy

<sup>a</sup> Ephes. 1. 19.  
<sup>1</sup> Iohn 4.  
Kemp. de  
im. Christ.  
c. 1.  
<sup>b</sup> Eccles. 12.  
17.  
<sup>c</sup> Domine,  
immo Do-  
mine Cha-  
ritas. Bern-  
d Rom. 5.  
9. 10.  
Ioh. 17. 3, 22.  
1 Cor. 13. 8.

Damnatus  
antequam  
natus. Aug.

miseries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in *Paradise*, that they and their *Posterity* might live in a blessed state of life immortal, having *Dominion* over all earthly creatures, and only restrained from the fruit of one tree, as a *sign* of their *subjection* to the Almighty Creator; though God forbade them this small thing under the penalty of eternal death; yet they believed the *devils* word before the word of God; making God (as much as in them lay) a *liar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them: and believed that the *devil* would make them partakers of far more glorious things than ever God had bestowed upon them; and in their pride they fell into *high treason* against the most *High*, and disdaining to be Gods subjects, they affected blasphemously to be Gods themselves, equals unto God. Hence, till they repented (losing Gods *Image*) they became like unto the devils; and so all their posterity, as a *traitorous brood* (whilst they remain *impenitent* like thee) are subject in this life to all *curst miseries*, and in the life to come to the *everlasting fire* prepared for the *devil* and his angels.

Lay then aside a while *doing vanities*, and take the view with me of thy *doleful miseries*, which duly surveyed, I doubt not but that thou wilt conclude, that it is far better,

better, never to have *Natures being*, then not to be by *Grace a Possession of Religious Piety.*

Consider therefore thy misery. 1. In thy Life. 2. In thy Death. 3. After Death.

In thy life.

1. The miseries accompanying thy body.

2. The miseries which deform thy soul.

In thy death, miseries which shall oppress thy body and soul.

After Death, the miseries which overwhelm both body and soul together in hell.

And first, let us take a view of those miseries which accompany thy body according to the four ages of thy Life.

1. Infancy. 2. Youth. 3. Manhood. 4. Old age.

Meditations of the miseries of Infancy.

What wast thou being an *Infant*, but a *brute*, having the shape of a man & was not thy body conceived in the heat of lust, the secret of shame, and stain of *original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of filthiness, (filthy indeed; when the Son of GOD, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbecoming his holiness to be conceived after the sinful manner of mans conception.) So that thy mother was ashamed



to let thee know the manner thereof: What cause then hast thou to boast of thy birth, which was a *curst* pain to thy mother, and to thy self the entrance into a troublesome life: the greatness of which miseries, because thou couldst not utter in words, thou diddest express (as well as thou couldst) in weeping tears.

2. Meditations of the misery  
of Youth.

What is Youth, but an untamed Beast? all whose actions are *rash* and *rude*, not capable of good counsel; when it is given, and *Ape* like, delighting in nothing but toys and babyes? Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others rather than at the disposition of thine own will. No tired horse was ever more willing to be rid of his burden, than thou wast to get out of the servile state of this bondage. A state not worthy the description.

3. Meditations of the misery of  
Man-hood.

What is *man's estate*, but a Sea, wherein (as waves) one trouble ariseth in the neck of another; the latter



ter worse than the former? No footstool  
didst thou enter into the affaires of this  
world; but thou wast inwrapped about  
with a cloud of miseries. The *Flesh* pro-  
vokes thee to lust, the *World* allures thee  
to pleasures, and the *Devil* tempts thee  
to all kind of sins; fears of enemies af-  
fright thee, sures in Law do vex thee,  
wrongs of ill Neighbours do oppresse thee,  
cares for Wife and children do consume  
thee, and disquietnesse 'twixt open foes and  
false friends, do in a manner confound  
thee: Sin stings thee within, Satan laies  
snares before thee: Conscience of sins  
past doggeth behind thee. Now adver-  
sity on the left hand fress thee, anon pro-  
sperity on thy right hand flatters thee, over  
thy head Gods vengeance due to thy sin,  
is ready to fall upon thee; and under thy  
feet Hells mouth is ready to swallow thee  
up. And in this miserable estate whither  
wilt thou go for rest and comfort? the  
house full of cares, the field full of toyle;  
the Country of rudeness, the City of satti-  
ons; the Court of envy, the Church of  
Sects, the Sea of Pirates, the Land of Rob-  
bers. Or in what state wilt thou live? seeing  
wealth is envied, and poverty contemned;  
wisdom is distressed, and simplicity derided;  
superstition is mocked, and Religion is suf-  
fected; Vice is advanced, and Vertue is  
disgraced. O with what a body of sin art  
thou compassed about in a world of wicked-  
ness! What are thine Eyes but Windows,  
to behold vanities? What are thine Ears  
but

but flood gates to let in the streames of iniquity? What are thy senses, but matches to give fire to thy lusts? What is thine Heart but the *Anvil*, whereon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended? thou must put thy self in peril of forrain wars, to get the reputation of *earthly honour*, oftentimes hazard thy life in a desperate combat, to avoid aspersions of a Coward. Art thou born in mean estate? Lord! What pains and drudgery must thou endure at home and abroad, to get maintenance; and all perhaps scarce sufficient to serve thy necessity, and when (after much service and labour) a man hath got something, how little certainty is there in that which is gotten? Seeing thou seest by daily experience, that he who was rich yesterday, is to day a begger, he that yesterday was in health, to day is sick; he that yesterday was merry & laughed, hath cause to day to mourn and weep; he that yesterday was in favour, to day is in disgrace, and he who yesterday was alive, to day is dead: and thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the losses, crosses, griefs, disgraces, sicknesses and calamities which are incident to sinful man? To speak nothing of the death of friends and children, which oftentimes comes to be unto us far more bitter then present death it self.

*Meditations of the misery of Old Age.*

**W**HAT is Old Age, but the receptacle of all *maladies*: For if thy lot be to draw thy dayes to a long date, in comes old bald-headed age, stooping under dotage, with his wrinkled face, rotten teeth, and stinking breath: Testy with Choler, murthered with driness, dimmed with blindness, absurded with deafness, overwhelmed with sickness, and bowed together with weakness, having no use of any sense but of the sense of pain, which so racketh every member of his body, that it never salet him of grief, till it hath thrown him to his grave.

Thus far of the *miseries* which accompany the body. Now of the *miseries* which accompany chiefly the soul in this life.

*Meditations of the misery of the soul in this life.*

**T**HE misery of thy soul will more evidently appear, if thou wilt consider,

1. The *Felicity* she hath lost.
2. The *misery* which she hath pulled upon her self by sin.

1. The *Felicity* lost, was first the fruition of the *Image of God*, whereby the Soul was like unto God in *\*knowledge*, enabling her perfectly to understand the revealed

\* 2 Cor. 3. 11.  
Rom. 12.

will.

*Will of God. Secondly, true holiness,* by which she was free from all prophane error. Thirdly, *Righteousness,* whereby she was able to incline all her natural powers, and to frame uprightly all her actions, proceeding from those powers. With the loss of his divine Image she lost the love of God, and the blessed communion which she had with his Majesty, wherein consisteth her life and happiness. If the losse of earthly riches vex thee so much, how should not the losse of this divine treasure perplex thee much more?

2. The misery, which she pulled upon her self, consists in two things:

1. *Sinfulness,* 2. *Cursedness,*

1. *Sinfulness* is an universal corruption, both of her Nature and will: for her Nature is infected with a proneness to every sin continually; the *mind* is suffed with vanity, the *understanding* is darkned with ignorance, the *will* affecteth nothing but vile and vain things: All her *actions* are evil: Yea, this deformity is so violent, that oftentimes in the regenerate Soul, the *appetite* will not obey the government of Reason, and the *will* wandreth after, and yeelds consent to sinful motions. How great then is the violence of the *appetite* and *will* in the Reprobate Soul. Which still remains in her natural corruption? Hence it is, that thy wretched Soul is so deformed with sin, defiled with lust, polluted with filthiness, outraged with passions, overcarried with affections,

a Ephes. 2. 1.

Gen. 6. 5.

b Rom. 12. 2.

Ephes. 4. 5.

c 1 Cor. 2. 14.

d Phil. 1. 3.

Rom. 3. 12.

Rom. 7. 10.

affections; pining with Envy, overcharged with Gluttony, tormented with Drunkenness, boiling with Revenge, transported with Rage, and the glorious Image of God transformed to the ugly shape of the Devil, so far as it once repented the Lord that ever he made man.

From the former flows the other parts of the Soul's miseries, called *cursefulness*, whereof there are two degrees.

1. In part, 2. In the fullness thereof.

1. *Cursefulness in part* is that which is inflicted upon the soul in life and death, and is common to her with the body.

The *Cursefulness* of the soul in life is the wrath of God, which lieth upon such a creature so far, as that all things, not only calamities, but also very blessings, and graces turn to ruine. Terror of conscience drives man from God and his service, that he dares not come to his presence and Ordinances: but it is given up to the slavery of Satan, and to his own lusts, and vile affections.

This is the *cursefulness* of the Soul in life: Now follows the *cursefulness* of the Soul and Body in Death.

*Meditations of the misery of the Body and Soul in Death.*

**A**fter that the aged man hath conflicted with long sickness, and having endured the brunt of pain, should now expect some ease: In comes Death (nature's slaugh-

a Iohn 8. 44.

b Gen. 6. 6.

c Deut. 27. 26

Gal. 3. 10.

Psal. 119. 11.

d Rom. 1. 4. 5

Ier. 28. 13.

Isa. 28. 13.

e Gen. 3. 8, 10,

& 14.

Heb. 2. 15.

f Rom 3. 21,

24, 26.

g Ephes. 2. 3.

Col. 3. 13.

slaughterman, Gods curse, and Hells Purveyor) and looks the *old man*, grim and black in the face: and neither pitying his age, nor regarding his long indured colours, will not be hired to forbear either for silver or gold: nay, he will not take to spare his life, skin for skin and all that the *old man* hath; but batters all the principal parts of his body, and arrests him to appear before the terrible Judge.

And as thinking that the *Old man* will not dispatch to go with him fast enough: Lord! how many darts of calamities doth he shoot through him, *stitches, aches, cramps, fevers, obstructions, rheumes, steam, collick, stone, winde, &c.*

O what a *gastly sight* it is, to see him then in his bed, when *Death* hath given him his mortal wound? What a cold sweat over-runs all his body? What a trembling possesseth all his members? The head shoo-teth, the face waxeth pale, the nose black, the *upper jaw-bone* hangeth down, the *Eye-strings* break, the tongue faltoreth, the *breath* shortneth and smelleth earthly, the *throat* rattleth, and at every gaspe the *Heart-strings* are ready to break asunder.

Now the miserable soul sensibly perceiveth her *Earthly* body to begin to dye: For as towards the *dissolution* of the universal frame of the great world, the *Sun* shall be turned into *darknesse*, the *Moon* into *blood*, and the *Stars* shall fall from *heaven*, the *Ayre* shall be full of *Storms*, and



and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *Mens hearts* shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of man, (which is the little world) his *Eyes* which are as the *Sun* and *Moon*, lose their light, and see nothing but blood-guiltiness of sin: the rest of the *Senses*, or *lesser Stars*, do one after another fail and fall: His *Minde*, *Reason*, and *Memory*, as heavenly powers of his soul, are shaken with fearful storms of despair, and fierce flashings of *Hell fire*, his earthly body beginneth to shake and tremble, and the *humours* like an overflowing *Sea*, roar and rattle in his throat, still expecting the woful end of these dreadful beginnings.

Whilest he is thus summoned to appear at the great *Affizes* of Gods Judgement, behold, a *Quarter-Sessions*, and *Goale-Delivery* is held within himself, where *Reason* sits as Judge; the Devil puts in a *Bill* of Indictment, as large as that Book of *Zachary*; wherein is alledged all thy evil deeds that ever thou hast committed, and all the good deeds that ever thou hast omitted, and all the curses and judgements that are due to every sin. Thine own conscience shall accuse thee, and thy *Memory* shall give bitter evidence, and *Death* standeth at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the just condemnation of God, who knoweth all thy



Luk. 12. 20.

thy misdeeds better than thy self? Fain wouldst thou *put out* of thy minde the remembrance of thy wicked deeds that trouble thee: but they flow faster into thy remembrance, and they will not be *put away* but cry unto thee, *We are thy works, and we will follow thee*: And whilst thy soul is thus *within*, out of peace and order, thy children, wife, and friends, trouble thee as fast, to have thee put thy goods in order, some crying, some craving, some pitying some chearing: all like *flesh flies*, helping to make thy sorrows more sorrowful. Now the Devils, who are come from hell to fetch away thy soul, begin to appear to her, and wait, so soon as she cometh forth, to take her and carry her away. Stay she would within, but that she *feeleth* the body begin by degrees to die, and ready like a *ruinous house* to fall upon her head. *Fearful* is she to come forth, because of those hell bounds which wait for her coming. O she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her body, which joyned with her in the actions of sin, is altogether now unfit to joyn with her in the exercise of repentance, and repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: And that but onely torments remain, which never shall

shall have end of being: Who can sufficiently express her remorse for her sins past, her anguish for her present misery, and her terror for her torments to come?

In this extremity, she looketh every where for help, and she findeth her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this or the like speech unto her Eyes: O Eyes, who in times past were so quick sighted, can ye spie no comfort, nor any way how I might escape this dreadful danger? But the Eye strings are broken, they cannot see the candle that burneth before him, nor discern whether it be day or night.

Protopopæa

The Soul (finding no comfort in the Eyes) speaketh to the Ears: O Ears, who were wont to recreate your selves, with hearing new pleasant discourses, and Musicks sweetest harmony, can you hear any news or tidings of the least comfort for me? The Eares are either so deaf, that they cannot hear at all, or the sense of hearing is grown so weak, that it cannot indure to hear his dearest friends to speak. And why should those Eares hear any tidings of joy in Death, who could never abide to hear the glad tidings of the Gospel in this life? The Ear can minister no comfort.

Then she intimates her grief unto the Tongue: O Tongue, who wast wont to brag it out with the bravest, where are now thy big and daring words, now (in my greatest

greatest need) canst thou speak nothing in my Defence? Canst thou neither daunt these Enemies with threatening words, nor intreat them with fair speeches? Alas, the Tongue two dayes ago lay speechless; it cannot in his greatest extremity, either call for a little drink, or desire a friend to take away with his finger the slegm, that is ready to choak him.

Finding here no hope of help, she speaks unto the Feet; Where are ye, O Feet, which sometime were so nimble in running, can you carry me now where out of this dangerous place? The Feet are stoned dead already; if they be not stirred, they cannot stir.

Then she directs her speech unto her Hands; O Hands, who have been so often approved for Man-hood, in peace and war, and wherewith I have so often defended my self, and offended my foes; never had I more need then now. Death looketh me grim in my face, and kills me: Hellish fiends wait about my bed to devour me; Help now, or I perish for ever. Alas, the Hands are so weak, and do so tremble, that they cannot reach to the mouth a spoonful of supping, or to relieve languishing Nature.

The wretched Soul, seeing her self thus desolate, & altogether destitute of friends, help and comfort, and knowing that within an hour she must be in everlasting pains, retireth her self to the Heart (which of all members is *primum vivens*, and *ultimum*)

*mum moriens*) from whence she makes this doleful lamentation with her self:

O miserable caitiff that I am! How do the sorrows of death compass me! How do the floods of Belial make me afraid! Now have, indeed, the snares both of the first and second death overtaken me at once. O how suddenly hath Death stolen upon me with insensible degrees! Like the Sun, which the Eye perceiveth not to move, though it be most swift of motion. How doth Death wreak on me his spite without pity! The God of mercy hath utterly forsaken me; and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this doleful day by the faithful Preachers of God's Word, and I have made a jest thereof? What profit have I now of all my pride, fine house, and brave apparel? what's become of the sweet relish of all my delicious fare? all the worldly goods which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected? And what joy remains now of all my former fleshly pleasures, wherein I placed my chief delight? Those foolish pleasures were but deceitfull dreames, and now they are past like vanishing shadows; but to think of those eternal pains, which I must endure for those short pleasures, paines me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served; that being made after God's Image, a reasonable soul, able to Iudge of mine own estate and

The doleful lamentation of the Reprobate Soul at point of death.  
2 Sam. 22. 5.

and having mercy so often offered, and I intreated to receive it; I neglected Gods grate, and preferred the pleasures of sin, before the religious care of pleasing God: lewdly spending my short time, without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pain: My joyes were but momentary, and gone before I could scarce enjoy them: my miseries are eternal, and never shall know end. O that I had spent the hours that I consumed in carding, diting, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soul, that I might have now departed in the assured hope of everlasting salvation? O that I were now to begin my life again, how would I contemn the world, and the vanities thereof? How religiously & purely would I lead my life? how would I frequent the Church, and sanctifie the Lords day? If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never intice me to forget these terrours of this last dreadful hour. But, O corrupt carcass, and stinking carrion! How hath the Devil deluded us? and how have we served and deceived each other? and pulled swift damnation upon us both? now is my case more miserable than the beast that perisheth in a ditch: For I must go to an  
swer

swer before the Iudgement seat of the  
 righteous Judge of Heaven and Earth;  
 where I shall have none to speak for me:  
 and these wicked fiends who are privy to  
 all my evil deeds will accuse me, and I  
 cannot excuse my self. My own heart al-  
 ready condemns me, I must needs there-  
 fore be damned before his Iudgement seat:  
 and from thence be carried by these infer-  
 nal fiends, into that horrible Prison of  
 endlesse torments and utter darknesse,  
 where I shall never more see light, that  
 first most excellent thing that God made. I  
 who glorified heretofore in being a Liber-  
 tine, am now inclosed in the very claws of  
 Satan: As the trembling Partridge is  
 within the griping talons of the ravenous  
 Faulcon. Where shall I lodge to night?  
 And who shall be my companion? O hor-  
 rour to think! O grief to consider! O  
 cursed be the day wherein I was born, and let  
 not the day wherein my mother bore me, be  
 blessed. Cursed be the man that showed my  
 Father, saying, A child is born unto thee,  
 and comforted him. Cursed be that man, be-  
 cause he slew me not. O that my mother  
 might have been my grave, or her womb a  
 perpetual conception! How is it that I came  
 forth of the womb, to endure those hellish  
 sorrows? and that my days should thus end  
 with eternal shame? Cursed be the day  
 that I was united to so lewd a body: O  
 that I had but so much favour, as that I  
 might never see thee more! Our parting is  
 bitter and doleful, but our meeting again,



to receive at that dreadful day, the *fulness* of our deserved vengeance, will be far more terrible and *intollerable*. But what mean I thus (by too late lamentation) to seek to *prolong* time? My *last hour* is come: I hear the *heart strings* break: This *filthy house* of Clay falls on my head; here is neither *hope*, *help*, nor place of any longer abiding. And must I needs be gone? thou *filthy carcass*, O *filthy carcass*, with *fare ill*, *fare well*, I leave thee. And so all trembling she cometh forth; and forthwith is seized upon by the *infernal fiends*, who carry her with a *violence*, *torrenti similis*, to the bottomless Lake that burneth with fire and *brimstone*: Where she is kept a *prisoner in torments*, till the *general judgement* of the great day.

Apoc. 21. 8.  
Iude 5. 6.  
1 Pet. 3, 15.

The loathsome *carcass* is afterwards laid in the *grave*. In which action for the most part, *the dead bury the dead*, that is, They who are dead in sin bury them who are dead for sin. And thus the godless and unregenerate *Worldling*, who made earth his *Paradise*, his *Belly* his *God*, his *Lust* his *Law*: as in his life he sowed *vanity*, so he is now dead and reapeth *misery*. In his *prosperity* he neglected to serve *God*. In his *adversity* *God* refuseth to *save him*. And the *Devil*, whom he long served, now at length pays him his wages. *Detestable* was his life, *damnab*le his death. The *Devil* hath his *soul*, the *grave* hath his *carcass*: in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let us leave the miserable

*Cairiffe*



Caitiffe, rotting with his mouth full of earth, his belly full of worms, and his carcass full of stench; expecting a fearful resurrection, when it shall be reunited with the soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursedness in part: now follows the fulness of cursedness, which is the misery of the soul and body after death.

*Meditations of the misery of man after death, which is the fulness of cursedness.*

**T**HE fulness of cursedness (when it falls upon a creature, not able to bear the brunt thereof) presseth him down to that bottomless <sup>a</sup> deep of the endless <sup>b</sup> wrath of Almighty God; which is called, the <sup>c</sup> damnation of Hell. This fulness of cursedness is either particular or general.

**Particular**, is that which in a less measure of fulness, lighteth upon the <sup>d</sup> soul immediatly as soon as she is separated from the body. For, in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the Organ of *fleshy eyes*, she seeth after a spiritual manner, like *Stephen*, who saw the *Glory of God*, and *Iesus standing at his right hand*: or as a man, who being *born blinde*, & miraculously restored to his sight, should see the Sun; which he never saw before. And there by the Testimony of his own

D

consci-

<sup>a</sup> Luk. 8. 38.

and 10. 21:

<sup>b</sup> 1 Theff.

1. 10.

<sup>c</sup> Matth.

23. 33.

<sup>d</sup> Luke 16.

21. 23.

1 Pet. 3. 19.

Jude verse

6, 7.

Acts 7. 5.

a Postquam  
anima de cor-  
pore est egres-  
sa, subito ju-  
dicium Christi  
de salute cog-  
noscit. Aug. l.  
de anim. &  
ejus Orig. c. 4.  
Hii. Ep ad  
Pancrat.

b Anima dam-  
nata continuo  
intraditur a  
dæmonibus,  
cui crudeli-  
sime eam ra-  
pientes ad in-  
fernum dedu-  
cunt. Cyril  
Alex in Orat.  
de exit. anim.  
Mat 5. 34. &  
23. 31.  
Luke 12. 30.  
Luke 16. 12.  
1 Pet. 3. 10.  
Jude vers 7.  
Luke 16. 14.  
Luke 1. 31.

The damned  
souls Apostro-  
phe to the bo-  
dy at their se-  
cond meeting.

Conscience, *Christ* the righteous Judge, who knoweth all things, makes her, by his Omnipresent power, to understand the doom and judgement that is due unto her sins, and what must be her eternal state. And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven, she is said to stand before the Throne of God. And so forth with she is carried by the evil Angels, who came to fetch her with violence into Hell, where she is kept, as in a Prison, in everlasting pains and chains, under darkness, unto the Judgement of the great day: But not in that extremity of torments which she shall finally receive at the last day.

The general fulness of cursedness is in a greater measure of fulness, which shall be inflicted upon both the soul and body, when (by the mighty power of *Christ* the supreme Judge of Heaven and Earth) the one shall be brought out of Hell, and the other out of the grave, as prisoners, to receive their dreadful doom, according to their evil deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the Powers of Heaven, and terrors of heavenly signes be driven at the worlds end, to their wits end! Oh, what a woeful salutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible day!

O sink of Sin, O lump of Filthiness, (will the Soul say unto her Body) how am I compelled to re-enter into thee, not as  
into

into an *Habitation* so rest, but as a *Prison* to be tormented together! How dost thou appear in my sight like *Iephtes* daughter, to my greater torment! Would God thou hadst perpetually rested in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, *Angels* and *Men*, laid open all those *secret sins*, which we committed together! Have I lost *Heaven*, for the love of such a stinking *carson*? Art thou the *flesh*, for whose *pleasures* I have yielded to commit so many *Fornications*? O filthy *Belly*, how became I such a fool as to make thee my God! How mad was I for *momentary* joyes to incur the torments of eternal pains! *Ye Rocks and Mountains*, why skip ye so like *Rammes*, Psalm 144. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder *Throne*: for the great day of his wrath is come, and who shall be able to stand? Apoc. 6. 16, 17. Why tremblest thou thus, O earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up; as thou didst *Korah*, that I be seen no more?

O damned *furies*! I would ye might without delay tear me in pieces, on condition that you would tear me unto nothing! But whilest thou art thus in vain bewailing thy misery, the *Angels* hale thee violently away from the brink of thy grave, to some place near the *Tribunal Seat* of *Christ*; where being as a cursed *Goat*, separated

rated to stand beneath on Earth, as on the *left hand* of the Judge: *Christ* shall rip up all the *benefits* he bestowed on thee, and the *torments* he suffered for thee, and all the *good deeds* which thou hast omitted, and all the *ungrateful villanies* which thou didst commit against him, and his holy *Laws*.

*Within* thee thine own *conscience* (more than a thousand witnesses) shall *accuse* thee: the *Devils* who tempted thee to all thy *lewdness*, shall on the *one side* testify with thy *conscience* against thee; and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christ's* Justice, and detesting so *filthy* a Creature. Behind thee an hideous noyle of innumerable fellow-damned *Reprobates* rarrying for thy company. Before thee all the World burning in flaming fire. Above thee, an ireful Iudge of deserving vengeance, ready to pronounce his *sentence* upon thee. Beneath thee, the fire and sulphureous mouth of the *bottomlesse pit*, gaping to receive thee. In this woful Estate, to hide thy self, will be *impossible* (for on that condition, thou wouldst wish that the greatest Rock might fall upon thee,) to appear will be *intolerable*, and yet thou must stand forth, to receive, with other *Reprobates*, this thy *sentence*; Depart from me, ye cursed, into everlasting fire; prepared for the Devil and his *Angels*:

Depart from me ] There is a separation from all joy and happiness.

Ansel. 11.  
Meditat.

Apoc. 6. 16, 17.

Bonavent;  
postil. Dom. 3.  
post Pent.  
Serm: 2.

*Ye cursed* ] there is a black and direful  
excommunication.

*Into fire* ] There is a cruelty of pain.

*Everlasting* ] There is the perpetuity of  
punishment.

*Prepared for the Devil and his Angels* ]  
Here are thy infernal tormenting, and tor-  
mented companions.

O terrible sentence ! from which the con-  
demned cannot escape : which being pro-  
nounced, cannot possibly be *wistood* : a-  
gainst which a man cannot except, & from  
which a man can no where appeal. So that  
to the damned, nothing remains but *hel-  
lish torments*, which knows neither ease of  
pain, nor end of the time. From the *Judge-  
ment seat* thou must be thrust by *Angels*  
(together with all the damned *Devils* and  
*Reprobates*) into the *bottomlesse Lake of us-  
ter darknesse*, that perpetually burns with  
fire and *brimstone*. Whereunto, as thou shalt  
be thrust, there shall be such *weeping*, *woes*,  
and *wailing*, that the cry of the company  
of *Korah*, *Dathan*, & *Abiram*, when the earth  
swallowed them up, was nothing compa-  
rable to this howling: nay, it wil seem unto  
thee a *Hell*, before thou goest into *Hell*, but  
to hear it. Into this bottomless *Lake* after  
that thou art once *plunged*, thou shalt ever  
be *falling down*, and never meet a *bottom* :  
and in it, thou shalt ever *lament*, and none  
shall *pity* thee : thou shalt alwayes *weep*  
for pain of the *fire*, and yet *gnash* thy  
teeth for the extremity of *cold* : thou shalt  
*weep* to think that thy miseries are *past*

Apoc. 21. 8.

Bonavent.

remedy: thou shalt weep to think that to repent is to no purpose: thou shalt weep to think how for the shadows of short pleasures, thou hast incurred these sorrows of eternal pains: thou shalt weep to see how that weeping it self can nothing prevail: yea, in weeping, thou shalt weep more tears, than there is water in the sea; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall be afflicted with sights of *gastly Spirits*: thy curious ears shall be affrighted with hideous noise of *howling Devils*, and the gnashing teeth of *dammned Reprobates*: thy dainty Nose shall be cloyed with noysome stench of *Sulphur*: thy delicate Taste shall be pained with intollerable hunger: thy drunken Throat shall be parched with unquenchable thirst: thy Minde shall be tormented to think how for the love of *abortive pleasures*, which perished ere they budded, thou so foolishly lost *Heavens joys*, and incurredst *Hellish pains*, which last beyond eternity. Thy conscience shall ever sting thee like an Adder, when thou thinkest how often *Christ* by his Preachers offered thee *remission of sins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldst but believe and repent; and how easily thou mightest have obtained mercy in those dayes; how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in *impenitency*, and how the



the day of mercy is now past, and will never dawn again.

How shalt thy Understanding be racked to consider, how for momentary Riches, thou hast lost the eternal Treasure, and changed Heavens felicity for Hells fury! where every part of thy body without intermission of pain, shall be continually tormented alike.

In these Hellish Torments, thou shalt be for ever deprived of the Beatificall sight of God, wherein consisteth the Soversigne good, and life of the Soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetual Prison of utter darkness: where shall be no order, but horroure; no voice, but of blasphemers and howlers: no noise, but of tortures and tortured: no society, but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee: Where shall be punishment without pity; misery without mercy; sorrow without succour; crying without comfort; mischief without measure; torment without ease; where the *Worm dieth not, and the fire is never quenched*; where the wrath of God shall seize upon the soul and body, as the flame of fire doth on the lump of pitch and brimstone. In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of

Matthew 9.

thy pains. So that after thou hast endured them so many thousand years, as there are *grasses on the earth, or sands on the sea shore*, thou art no nearer to have an end of thy torment, than thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand years*, thy damned soul could but conceive a hope that those her torments should have an end, this would be some comfort, to think that at length an end will come: But as oft as the *Minde* thinketh of this word *Never*, it is as another Hell, in the *middest* of Hell.

This thought shall force the damned to cry *oua*, *oua*, as much as if they should say, *ouu au*, *ouu au*, O Lord, *not ever*, *not ever* torment us thus. But their conscience shall answer them as an *Eccho*, *ai*, *ai*, *ever*, *ever*. Hence shall arise their doleful *oua*, *woe* and *alas* for evermore.

This is that *second death*, the general perfect fulness of all *curfedness* and misery, which every damned Reprobate must suffer, so long as God and his *Saints* shall enjoy *bliss* and *felicity* in Heaven for evermore.

Thus far of the *misery* of man in his state of *corruption*, unless that he be renewed by grace in Christ.

Now followeth the *knowledge* of *Mans self*, in respect of his state of regeneration by Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see, how happy a godly man is, in his state of renovation, being reconciled to God in Christ.

The Godly man, whose corrupt nature is renewed by grace in Christ and become a new creature, is blessed in a three fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His blessedness during this life, is but in part, and that consists in seven things.

1. Because he is conceived of the Spirit in the womb of his Mother the Church: and is born not of blood, nor of the will of the flesh, nor of the will of man, but of God, who in Christ is his Father. So that the Image of God his Father is renewed in him every day more and more.

2. He hath, for the merits of Christ's sufferings, all his sins, original and actual, with the guilt and punishment belonging to them, freely and fully forgiven unto him. And all the Righteousness of Christ as freely and fully imputed unto him: and so God is reconciled unto him: and approveth him as righteous in his sight & account.

3. He is freed from Satans bondage, and is made a brother of CHRIST, a fellow-heir of his heavenly Kingdom, and a spiritual King and Priest, and to offer up spiritual sacrifices to God by Iesus Christ.

D 5 \* 4. God

Iohn 3. 5.  
Gal. 4. 2, 6.  
Iohn 1. 2, 3.  
Gal. 4. 6, 7.  
2 Cor. 9. 8.  
Eph. 4. 2, 3, 13.  
Col. 3. 10.

Rom. 4. 8, 29.  
Rom. 8. 1, 2.  
1 Pet. 2. 24.  
Rom. 15. 19.  
2 Cor. 5. 19.  
Rom. 8. 3, 34.

Acts 16. 18.  
Eph. 2. 2.  
Ioh. 10. 17.  
Rom. 8. 20.  
Rom. 8. 19.  
Apoc. 1. 6.  
1 Pet. 2. 9.  
Mal. 3. 17.

4. God spareth him as a man spareth his own Son that serveth him. And this sparing consists

In

1. Not taking notice of every fault, but bearing with his infirmities, Exodus 34. Verse 6, 7. A loving Father will not cast his child out of doores in his sicknesse.

2. Not making his punishment when he is chastened, as great as his deserts, Psal. 103. 10.

3. Chastning him moderately when he seeth that hee will not by any other means be reclaimed, 2 Samuel 7. Verse 14, 15. 1 Cor. 11. 32.

4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; & so preferring the willingness of his mind before the worthiness of his work, 2 Cor. 8. 12.

5. Turning the curses which he deserved, to crosses: and fatherly corrections; yea, all *a* things, all *b* calamities of this life, *c* death it self, *d* yea, his very sins unto his good.

5. God gives him his holy Spirit.

1. *e* Sanctifieth him by degrees throughout: so that he doth more and more dye to sin, and live to righteousness.

2. Assures him of his *g* adoption, and that

*a* Rom. 8. 28.

*b* Pl. 89. 31 32

Psal. 119. 71

Heb. 12. 10.

1 Cor. 12. 7.

*c* 1 Cor. 3. 21.

& 15. 54, 55.

Heb. 1. 14, 15,

*d* Luk. 22. 31,

32.

Pl. 51. 13, 14.

Ro. 5. 20, 21.

*e* 1 The. 5. 43

*f* Ro. 8. 5, 10.

*g* Rom. 8. 16.

which

that he is by Grace the child of God.

3. Encourageth him to come with boldness and confidence into the presence of God.
4. Moveth him without fear to say unto him, *Abba Father*.
5. Powreth into his heart the gift of sanctified Prayer.
6. Perswadeth him, that both he and his prayers are accepted and heard of God for *Christ* his Mediators sake.

7. Fills him with
  - 1. Peace of conscience.
  - 2. Joy in the holy Ghost: in comparison whereof all earthly joyes seem vile and vain unto him.

6. He hath a recovery of his *i* sovereignty over the creatures; which he lost by *Adams* fall: & from thence free & liberty of using all things which God hath not restrained, so that he may use them with a good conscience. For to all things in Heaven and Earth, he hath a sure *n* title in this life; and he shall have the *P*ossession and peaceable *o* possession of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possess, and have no *p*lace of their own, but *hell*.

7. He hath the assurance of Gods Fatherly care, and protection, day & night over him; which care consists in three things.

b Heb. 4. 16.  
Eph. 3. 12.  
Gal. 4. 6.  
Rom. 8. 15, 16  
Zach. 12. 12.  
Rom. 8. 16, 17  
Rom. 5. 1.  
& 15. 17.  
Rom. 5. 3.  
& 14. 27.

i Psal. 8. 5.  
&c.  
Heb. 2. 7, 8.  
1 Cor. 1. 1.  
Rom. 14. 14.  
Tim. 4. 2. &c  
1 Cor. 9. 19, 20.  
1 Cor. 3. 22, 23.  
Heb. 1. 7.  
1 Cor. 3. 22.  
Mat. 25. 34.  
1 Pet. 1. 4.  
Acts 1. 25.

Mark 6. 53.  
2 Cor. 12. 14.  
Psal. 23.  
Psal. 34. 9, 10

Heb. 1. 13.  
Psal. 34. 7.  
Psal. 91. 11.  
Isa. 1. 15.  
Iob 1. 10.  
Psal 21. 15.  
Gen. 7. 8.  
Psal. 34. 19.

1. In *providing* all things necessary for his soul and body concerning this life & that which is to come; so that he shall be sure ever, either to have enough, or patience to be content with that he hath.
2. In that God gives his holy *Angels as Ministers*, a charge to attend upon him alwayes for his good; yea, in danger, to pitch their Tents upon him for his safety, where-ever he be: Yea, GOD'S protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Devil.
3. In that the eyes of the Lord are upon him, and his eares continually open, to see his state, and to hear his complaint; and in his good time to deliver him out of all his troubles.

Thus far of the blessed estate of the godly and Regenerate man in this life. Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

When God sends Death as his messenger, for the Regenerate Man, he meets him half the way to heaven: for



for his *a* conversation, and *b* affections is there before him. Death is neither strange, nor fearfull unto him. Not strange, because he *c* died dayly: not fearfull, because whilest he lived, he was dead; and his life was *d* hid with Christ in God. To die, unto him therefore, is nothing else in effect, but to *e* rest from his labour in this world, to go f home to his *g* Fathers house, unto the *h* City of the living God, the heavenly Ierusalem, to an innumerable company of Angels, to the great assembly and Church of the first born, to God the Iudge of all, and to the spirits of just men made perfect, and to I E S U S the Mediator of the new Testament. Whilest his body is sick, his Minde is sound: for, God *i* maketh all his bed in his sicknesse, and strengtheneth him with Faith and Patience upon his bed of sorrow: And when he begins to enter into the way of all the world, he giveth (like *k* Iacob, Moses and Ioshua) to his children and friends, godly exhortations and counsels to serve the true God, to worship him truly all the daies of their life. His blessed soul breatheth nothing but blessings, & such speeches as favor a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faukereth, the sighs of his heart speak louder unto God: when the sight of the eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, *l* but is bold to go out of the Body and

*a* Phil. 2. 20.  
*b* Col. 3. 1.

*c* 1 Cor. 1. 31.

*d* Col. 3. 5.

*e* Apoc. 14.  
*f* 2 Cor. 5. 6.  
*g* Ioh. 1. 14.  
*h* Heb. 12.  
12. &c.

*i* Psal. 41. 3.

*k* Gen. 49.

*l* 2 Cor. 5. 5.

*a* Phil. 1. 23.

*b* Psal. 41. 2.

*c* Job 14. 5.

*d* Psal. 31. 5.

*e* Apoc. 6. 10.

*f* Apoc. 12. 10.

*g* Luke 2. 23.

*h* Psal. 37. 37.

*i* Isa. 57. 2.

*j* Psal. 31. 9.

*k* Acts 7. 59.

*l* Mat. 18. 10.

*m* Acts 13. 15.

*n* and 27. 12.

*o* Luke 16. 23.

*p* Mat. 8. 11.

*q* Luke 31. 18.

*r* Acts 15. 10, 11.

*s* Eph. 1. 10.

*t* Heb. 11. 9, 10,

*u* 16. & 12. 21,

*v* 23.

*w* Luk. 19. 9. &

*x* 9. 31.

*y* m Psal. 91. 11.

*z* Heb. 1. 14.

*aa* Apoc. 14. 13

*ab* & 12. 12.

and to dwell with her LORD. He sigheth out with Paul, *a* *Cupio dissolvi*, I desire to be dissolved, and to be with CHRIST. And with David, *b* *As the Hart panteth after the water-brooks*, so panteth my soul after thee, O GOD. My soul thirsteth for GOD, for the living GOD; when shall I come and appear before GOD? He prayeth with the Saints, *c* *How long O LORD which art holy and true?* *d* Come LORD IESUS come quickly. And when the appointed time of his dissolution is come, *e* knowing that he goeth to his *f* Father & Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon his *g* *Nunc dimittis*; Lord, now lettest thou thy servant depart in peace, &c. And surrenders up his soul, as it were with his own hands, into the hands of his heavenly Father, saying with David; *h* *Into thy hands, O Father, I commend my soul*, for thou hast redeemed me, O Lord thou God of truth. And saying with Stephen, Lord Iesus receive my spirit: He no sooner yields up his Sacred Ghost, but immediately his *i* *holy Angels* who attend upon him from his Birth, unto his Death, *k* carry & accompany his soul into Heaven, as they did the soul of Lazarus into Abrahams bosom, *l* which is the Kingdom of Heaven, whither only good Angels & good works do accompany the soul; the one to deliver their *m* charge, the other to receive their *n* reward.

The

The *Body* in convenient time, as the sanctified *Temple* of the HOLY GHOST the *p* Members of CHRIST, nourished by his *Body*, the *q* price of the blood of the Son of GOD, is by his fellow-brethren reverently laid to *r* sleep in his grave, as in the *bed* of Christ: in an assured hope to *s* awake in the Resurrection of the *Iust*, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect not only the *souls*, but the very *bodies* of the faithfull also are termed blessed.

Thus far of the *blessedness* of the soul and body of the regenerate man *in death*. Now let us see the *blessedness* of his soul & body *after death*.

3. Meditations of the blessed estate of the regenerate man after Death.

**T**His estate hath three degrees.

I. From the day of Death, to the Resurrection.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the sentence, wch lasts eternally.

As soon as ever the Regenerate man hath yielded up his soul unto Christ, the holy Angels take her into their custody, & immediately t carry her into heaven, and there present her ~~a~~ before Christ, where she is crowned with a ~~x~~ crown of Righteousnesse and glory, not which she hath deserved by her good works, but which God hath

o 1 Cor. 15.  
p 1 Cor. 6. 15.  
Mat. 26. 21.  
q 1 Cor. 6. 22.  
1 Pet. 1. 19.  
r 1 Thes. 4. 14.  
Act. 7. 6. and  
8. 2.  
s Dan. 12. 1.  
1 Joh. 2. 8, 19  
Luke 14. 14  
1 Thes. 4. 16,  
17.  
Apoc. 14. 13.

hath promised of his free goodnesse to all those who of love, have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy *Soul*! which was wont to see but *miserie & sinners*, now to behold the face of the *God of Glory*? Yea, to see *Christ* well-comming thee, as soon as thou art presented before him by the holy *Angels*, with an *Euge bone serve!* well done, and welcome good and faithfull servant, &c. enter into thy *Master's* joy. And what joy will this be, to behold *thousand thousands of Cherubims Seraphims, Angels, Thrones, Dominions, Principalities, Powers, All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors*, and all the *souls of thy Friends, Parents, Husbands, Wives, Children*, and the rest of *Gods Saints*, who departed before thee in the true *Faith* of *Christ*, standing before *Gods Throne* in blis & glory? If the *Queen of Sheba*, beholding the glory and attendance given to *Solomon*, as it were, ravished therewith, brake out and said; *Happy are thy men, happy are these thy servants; which stand ever before thee to hear thy wisdom!* How shall any soul be ravished to see her self by grace admitted to stand with this glorious Company? behold the blessed Face of *Christ*, and to hear all the treasures of his *Divine wisdom!* How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their *Heavenly Society!* for as they all rejoyced at thy conversion, so

will

Col. 1. 6.  
Eph. 1. 2.

1 Kings 10.

will they now be much *more joyfull* to behold thy *Coronation* : and to see thee receive thy *Crown*, which was laid up for thee against thy *comming*. For there the *Crown* of *Martyrdome* shall be put on the head of a *Martyr*, who for Christs Gospels sake indured torments : the *Crown of Virginity* on the head of a *Virgin*, which subdued *Concupiscence* ; the *Crown of Piety* and *Chastity* on the head of them , who sincerely professed Christ, and kept their wedlock-bed undefiled ; the *Crown* of good works on the good *Almsgivers* head , who liberally relieved the poor ; the *Crown of incorruptible glory* on the head of those *Pastors* , who by their preaching, and good example , have converted souls from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently express the rejoycing of this heavenly company, to see thee thus *crowned* with glory , arrayed with the shining robe of righteousness , and to behold the *Palm of Victory* put into thy hand ? Oh, what gratulation will there be , that thou hast escaped all the miseries of the world, the *snarcs* of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness ? for there every one joyeth as much in anothers happiness , as in his own, because he shall see him as much loved of God as himself. Yea, they have as many distinct joyes, as they have companions of their joy. And in this joyfull and blessed state, the *Soul* resteth with  
*Christ*

Luke 15.

2 Tim. 4.8.

Apoc. 7. 9.

Apoc. 7. 9.

Christ in Heaven, till the Resurrection: when as the number of her fellow-servants and brethren be fulfilled, which the Lord termeth but a little season:

The second degree of mans blessedness after death is from the Resurrection to the pronouncing of the final Sentence. For at the last day,

a 2 Pet. 3.

10, 12, 13.

b 1 Cor. 15.

52. 1 Thes. 4.

Job 5. 28.

Ezek. 37.

Rom. 8. 11.

Rom. 5. 17.

1 Cor. 16. 22.

Phil. 3. 10, 11.

1 Thes. 4. 14.

Mat. 19. 32.

1. The elementary Heavens, Earth, and all things therein, shall be *dissolved*, and purified with fire.

2. At the *b* sound of the last Trumpet, or voice of Christ, the Arch-angel, the very same bodies, which the *Elect* had before (though turned to dust and earth) shall rise again. And in the same instant, every mans soul shall re-enter into his own body by vertue of the Resurrection of Christ their head: and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall the *Elect* finde it true at that day, that *not an hair of their head is perished*.

3. They shall come forth out of their graves, like so many *Iosephs* out of Prison: or *Daniels* out of the *Lions Dens*; or *Jonahs* out of the *Whales belly*.

4. All the Bodies of the *Elect* being thus made alive, shall arise in that *perfection of nature*, whereunto they should have attained by their natural temperament, if no impediment had hindred: and in that vigor of age that a perfect man is at about three

Dan 4. 12.

1 Thes 4. 4.

Par est pote-

tas Dei ad

instituendos

& restituen-

dos homi-

nes Athe-

nzgor.

Isa. 65. 10.



three and thirty years old, each in their proper sex. Whereunto Divines think the Apostle alludeth, when he saith, Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ. Whatsoever imperfect or was before in the body, (as blindness, lameness, crookedness) shall then be done away. Jacob shall not halt, nor Isaac be blind, nor Leah blear-eyed, nor Mephibosheth be lame: for if David would not have the blind and lame to come into his house, much less will Christ have blindness and lameness to dwell in his heavenly habitation. Christ made all the Blind to see, the Dumb to speak, the Deaf to hear, the Lame to walk, &c. that came to him, to seek his grace on earth: much more will he heal all their imperfections, whom he will admit to his glory in Heaven. Among those Tribes, there is not one feeble: but the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age or stature; the ἀνάστασις, or new creation from death, shall every where be more perfect than the γένεσις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities: For,

1. They

Tertul. de Resurrect. c. 6.  
Hier. Epist. 27.  
& 61. Aug. l. 12  
de Civ. Dei  
c. 17. & omnes  
Theolog. in 4.  
sent. dist. 3. 44.  
Ephes. 4. 1.  
Ita communi-  
ter credunt.  
Theologi in 4.  
Sent. dist. 41.  
Vide Aug. de  
Civ. Dei. lib.  
21: c. 15. & 16.  
Psalm 105. 17.  
Psalm 35. 6.

1 Cor. 15. 43.

1 Cor. 15. 41.

1sa. 65. 10.

Aug. Enchir.  
50.

Mat. 13. 43.

Dan. 2. 13.

Luke 9. 31.

Zach. 9. 10.

1 Theff. 4. 17.

Exod. 34. 17.

Matth. 17.

Acts 6. 35.

1 Sam. 18. 4.

Hester 6. 4.

1: They shall be raised in power, whereby they shall for ever be freed from all wants, and weaknesses, and enabled to continue without the use of Meat, Drink, Sleep, and other former helps.

2. In corruption, whereby they shall never be subject to any manner of imperfection, blemish, sickness, or death.

3. In Glory, whereby their bodies shall shine as bright as the Sunne in the firmament, and which being made transparent, their souls shall shine through, far more glorious than their bodies. Three glimpses of which glory was seen: First, in Moses face: Secondly, in the Transfiguration: Thirdly, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at that glorious day. Then shall David lay aside his Shepherds weed, and put on the Robe of the Kings Son Iesus, not Ionathan. Then every true Mordecai (who mourned under the Sackcloth of this corrupt flesh,) shall be arrayed with the Kings royall apparel, and have the Crown Royal set upon his head, that all the world may see how it shall be done to him whom the King of Kings delighteth to honour. If now the rising of one Sun makes

makes the Morning so glorious; how glorious shall that day be, when innumerable millions of millions of bodies of Saints and Angels shall appear more glorious than the brightness of the Sun! the body of Christ in glory surpassing all.

4. In *Agility*, whereby our bodies shall be able to ascend, and meet the Lord at his glorious coming in the air, as Eagles flying unto their blessed carrosse. To this agility of the Saints glorious bodies, the Prophet alludes, saying; They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary; they shall walk, and not faint. And to this state may that saying of Wisdom be referred: In the time of their vision they shall shine, and run to and fro, as sparkes among the stubble.

And in respect of these four qualities, Paul calleth the raised bodies of the Elect, *Spiritual*; for, they shall be spiritual in qualities, but the same still in substance.

And howsoever *sinne* and corruption make a man in this state of mortality lower than Angels; yet surely when God shall thus crown him with glory and honour, I cannot see, how man shall be any thing inferiour to Angels. For, are they Spirits? So is Man also in respect of his Soul; yea,

Ubi volet spiritus, ibi erit & corpus, Augustin.  
Matthi. 24. 28.

Isa. 50. 31:  
Wisdom 3. 7:  
1 Cor. 15. 46.  
Spiritualia post resurrectionem erunt corpora non quis corpora esse desistant, sed quia spiritu vivificante subsistent, Augustin. l. 13. de Civit. Deic. 22.  
Psal. 8. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 11.  
Psalm 91. 11.

Jude ver. 5.

2 Pet. 2. 4.

a 2 Pet. 3. 10.  
11, 12.b Luke 17. 31.  
c 1 Cor. 15. 51.

The elect souls  
Apostrophe to  
the body, and  
her first meet-  
ing in the re-  
surrection.  
Cant. 2. 14.

yea, more than this; they shall have also a spiritual body, fashioned like unto the glorious body of the Lord Jesus Christ; in whom Mans Nature is exalted by a personal union, into the glory of the God-head, and individuall society of the Blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them. Nay, they are but Spirits appointed to be Ministers unto the Elect: and as many of them, who at the first disdained this office, and would not keep their first standing, were for their Pride hurled into Hell. This lesseneth not the dignity of Angels, but extols the greatnesse of Gods Love to Mankind.

But as for all the Elect, who at the second and sudden coming of Christ, shall be found quick and living: The fire that shall burn up the corruption of the world, and the works therein, shall in a moment, in the twinkling of an Eye, overtake them as it finds them, either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease: and so (burning up their dross and corruption) of mortal make them immortal bodies: and this change shall be unto them instead of death.

Then shall the Soul with joyfulness greet her body, saying, O well met again, my dear sister. How sweet is thy voice! how comely is thy countenance, having lyen hid so long in the clefts of the rocks, and in the secret place,

places of the grave! thou art indeed an habitation fit, not onely for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as his *Temple* for ever. The winter of our affliction is now past: the storm of our misery is blown over and gone. The Bodies of our Elect Brethren appeare more glorious than the Lilly-flowers on the earth: the time of singing *Hallelujahs* is come, and the voice of the trumpeter is heard in the Land. Thou hast been my yoke fellow in the Lord's labors, and companion in persecutions and wrongs for Christ and his Gospels sake; now shall we enter together into our Masters joy. As thou hast borne with me the Crosse, so shalt thou now wear with me the Crown. As thou hast with me sowed plentifully in tears, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder Reprobates spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) gave us grace to joyn together in *watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the poor, exercising (in all humility) the works of Piety to God, and walking conscionably in the duties of our calling towards men.* Thou shalt anon hear no mention of thy sins, for they are remitted and covered, but every good work, which thou hast done for the Lords sake, shall be rehearsed, and rewarded.

Psal. 32.2.

Cheer

Dan: 9. 21.  
&c.

Luk. 41. 28.

Can. 2. 1, 3.  
verse 17.

Luke 17.  
34, 35, 36.  
1 Thes. 4.  
17.

1 Cor. 6.  
1, 3.

2 Cor. 6.  
2, 3.

Apoc. 22.  
12.

Rom. 26. 2.  
2 Cor. 9. 6.  
John 14. 1.

Cheer up thy heart, for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious Angels, like so many Gabriels flying towards us, to tell us, *that the day of our redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the Air. Lo, they are at hand: *Arise therefore my Dove, my Love, my fair one, and come away.* And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling mountains of Bether.

6. Both quick and dead being thus revived and glorified, shall forthwith (by the Ministry of Gods holy Angels) be gathered from all the quarters and parts of the world, and caught up together in the clouds, to meet the Lord in the air, and so shall come with him, as a part of his glorious train, to judge the Reprobates and evil Angels. The twelve Apostles shall sit upon twelve thrones (next Christ) to judge the twelve Tribes (who refused to hear the Gospel preached by their Ministry) and all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evil Angels and earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his service than others: so shall their glory and reward be greater than others in that day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in judgement, shall be in the Air, over the valley



valley of Jehosaphat, by Mount Oliver neer unto Jerusalem; Eastward from the Temple, as it is probable for four reasons.

1 Thes. 4. 17.

Joel 2. 1, 2, &c.  
Verse 11, 12.  
2 Chro. 20. 39.

1. Because the holy Scripture seems to intimate so much in plain words, I will gather all Nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty one to come down, O Lord: let the heathen be weakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. Jehosaphat signifieth the Lord will judge. And this valley was so called, from the great victory which the Lord gave \* Jehosaphat, and his people over the Ammonites, Moabites, and inhabitants of Mount Seir. Which victory was a Type of the final victory, which Christ, the supreme Judge, shall give his elect over all their enemies in that place, at the last day, as all the Jews interpret it. See Zach. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing, that the place shall be thereabouts.

2. Because that as Christ was thereabouts Crucified, and put to open shame, so ever that place his glorious Throne, should be erected in the Aire, when he shall appear in Judgement, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the World with righteous judgement, where he himself was unjustly judged and condemned.

3. Because, that seeing the Ang Is shall be sent to gather together the Elect from the four winds, from one end of heaven to the

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other;

\* Neer this valley was Mount Moriah, where Abraham sacrificed Isaac, Gen. 22. Jacob saw Angels ascending and descending on a ladder. Gen. 28. the Angel put up his sword, and fire from heaven burnt up the sacrifice in Abrahams floor. 2 Sam. 24. Solomon builded the Temple, 2 Chro. 3. 1. Christ Preached the Gospel, suffered his passion, and entered into his glory. Carth. in Gen. 28.

"The 8th be-  
yond Jordan  
towards Tyne  
cutten the  
middle of the  
World. And E-  
zech. saith of  
Jerusalem, in  
medio gentium  
posita est. That  
from Sion, as  
from a centre,  
the Law should  
be published  
to all Nations,  
and there all  
Nations shall  
be judged ac-  
cording to the  
Law.  
Rom. 12.  
Apo. 1. 21.  
Richardus de  
villa nova.  
Thom. 1. 2. 2.  
Apo. 17. 19.  
Mar. 17. 31.  
Jude 14.  
Apo. 20. 11, 12.

Mar. 19. 28.  
Hiller in Cant.  
12. Anselm in  
Mar. 25.  
Pal. 145. 9.  
12. 28. 21.

other; It is most probable, that the place  
whether they shall be gathered to, shall be  
neer Jerusalem, and the Valley of Jehosa-  
phat; which <sup>the</sup> Cosmographers describe to be  
in the midst of the superficies of the  
earth; if the *termini a quibus* be the four  
parts of the world, the *terminus ad quem*  
must be about the Centre.

4. Because the Angels told the Disci-  
ples, that as they saw Christ ascend  
from Mount Olivet, which is over the Val-  
ley of Jehosaphat, so shall he in like man-  
ner come down from Heaven. This is  
the opinion of Aquinas, and all the  
School-men, except Lombard and Alexan-  
der Hales.

5. Lastly, when Christ is set in his glori-  
ous Throne, and all the many thousands of  
his Saints and Angels, shining more bright  
than so many Suns in glory, sitting a-  
bout him: and the body of Christ in glory  
and brightness surpassing them all: The  
Reprobates being separate, and remain-  
ing beneath upon the earth, (for the right  
hand signifieth a blessed, the left hand a  
cursed estate,) Christ will first pronounce  
the sentence of *absolution*, and bliss upon  
the *Elect*; First, because he will thereby  
increase the grief of the Reprobate that  
shall hear it. Secondly, to shew himself  
more prone to Mercy than to Judgement.  
And thus from his Throne of Majesty in the  
Ayre, he shall (in the sight and hearing  
of all the world) pronounce unto his *Elect*,  
*Come ye blessed of my Father, inherit the*  
*king-*

kingdom prepared for you from the beginning of the world, &c.

*Come ye*] Here is our blessed union with Christ, and by him, with the whole Trinity.

*Blessed*] Here is our absolution from all sin, and our plenary endowments with all grace and happiness.

*Of my Father*] Here is the Author, from whom by Christ proceeds our felicity.

*Inherit*] Here is our Adoption.

*The Kingdom*] Behold our Birth-right in possession.

*Prepared*] See Gods fatherly care for his chosen.

*From the foundation of the world*] O the free, eternal, unchangeable Election of God!

How much are those souls bound to love God, who of his meer good will and pleasure chose and loved them, before they had done either good or evil.

*For, I was hungry, &c.*] O the goodness of Christ, who takes notice of all the good works of his Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself! *Come ye* to me, in whom ye have believed before ye saw me, and whom ye have loved and sought for with so much devotion, and through so many tribulations; *Come now*, from labour to rest, from disgrace to glory; from the jaws of Death to the joys of eternal Life.

Ad gloriam  
omnium scilicet  
ad gloriam ve-  
lor.  
Mat. 25.

Rom. 9. 3.

John 20. 29.  
1 Cor. 13.

Matth. 23. 31.  
 Psalms 137.  
 2 Cor. 6. 18.

Psalms 27. 10.  
 Matth. 19. 29.

John 20. 17.  
 2 Cor. 6. 18.

2 Tim. 4. 8.  
 1 Peter 5. 5.  
 Apoc. 4. 5.

Ps. 137.  
 Apoc. 4. 5.

For my sake ye have been railed upon, reviled, and cursed. But now it shall appear to all those cursed Esaus, that you are the true Jacobs, that shall receive your heavenly Fathers blessing: and blessed shall you be. Your Fathers; Mothers, and nearest kindred forsook, and cast you off, for my Truths sake which you maintained: but now my Father will be unto you a Father, and you shall be his Sons and Daughters for ever. You were cast out of your lands and livings, and forsook all for my sake and the Gospels. But that it may appear that you have not lost your gain, but gained by your loss: instead of an earthly inheritance and possessions, you shall possess with me the inheritance of my heavenly Kingdom: where you shall be for love, Sons; for birth-right, Heirs; for dignity, Kings; for holiness Priests; and you may be bold to enter into the possession thereof now, because my Father prepared and kept it for you, ever since the first foundation of the world was laid.

Immediately after this sentence of absolution and benediction, every one receiveth his Crown, which Christ the Righteous Judge press upon their heads, as the reward which he hath promised of his grace and mercy, unto the Faith and good works of all them that loved that his appearing. Then every one taking his Crown from his head, shall lay it down (as it were) at the feet of Christ; And prostrating themselves, shall with one heart and voice, in an heavenly sort and comfort, say; Praise,

and

and honour, and glory, and power, and thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and Tongue, and people and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdome for evermore, Amen.

Then shall they sit in their Thrones and Order, as Judges of the Reprobates, and evil Angels: by approving, and giving testimony to the righteous sentence and judgement of Christ the supreme Judge.

After the pronouncing of the Reprobates sentence of condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elest unto his Father, Behold, O righteous Father, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the world, even as I was not of the world. And now Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and

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supreme

1 Cor. 1. 2, &c.  
Matth. 13. 13.

John 17. 12, 14,  
23, 24.

John 12. 16.

1 Cor. 13. 24.

Supreme Head of the Church, he suppressed his enemies, and ruled his faithful people by his Spirit, word, and Sacraments. So that his Kingdom of grace over his Church in this world ceasing, he shall rule immediately as he is God, equal with the Father, and the Holy Ghost, in his Kingdom of glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifested; so that as he is God, he shall from thenceforth in all future, without all external means, rule all in all.

From this Tribunal Searchers shall arise, and with all his glorious company of Bless'd Angels & Saints, he shall go up triumphantly in order and array, unto the heaven of heavens, with such an heavenly noise and Musick, that now may that song of David be truly verified, God is gone up with a triumph: the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the Earth, he is greatly to be extolled. And that Marriage song of John; Let us be glad and rejoyce, and give honour to him; for the marriage of the Lamb is com', and his wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth.

The third and last degree of the blessed estate of Regenerated man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

PSAL. 47. 5. 6.  
VER. 7.  
VER. 8.



*Meditations of the blessed estate of the Regenerate man in Heaven, after he hath received his sentence of Absolution before the tribunall Seat of Christ, at the last day of Judgement.*

**H**ere my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellant bliss, and eternall weight of glory (whereof all the afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joyneheirs into that everlasting kingdom of joy.

2 Cor. 4. 17.  
Rom. 8. 17.  
Rom. 17. 8.

Notwithstanding, we may take a scantling thereof, thus;

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects;

1. Of the Place.
2. The Object.
3. Of the Prerogatives of the Elect there.
4. Of the Effects of those Prerogatives.

**1. Of the Place.**

**T**he place is the heaven of heavens, or the third heaven, called *Paradise*: whither Christ (in his humane nature) ascended farre above all visible heavens. The Bridgrooms chamber, which by the firmament, as by an azure curtain spangled with

\* 1 Kings 8.  
\* 2 Cor. 12. 24.  
Phil. 3. 20.  
Mat. 23. 34.

with glittering stars, and glorious Planets, is hid, that we cannot behold it with these corruptible eyes of Flesh; The holy Ghost (framing himself to our weakness) describes the glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore liketh it to a great and a holy City, named the Heavenly Jerusalem: Where onely God and his people (who are saved and written in the Lambs book) do inhabit: all built of pure Gold, like unto cleay glass or Chrystal: the wals of Jasper-stone, the foundation of the wals, with twelve manner of precious Stones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the world: and at each gate an Angel, (as so many Porters) that no unclean thing should enter into it. It is four-square, therefore perfect, the length, the breadth, and height of it are equal, 12000 furlongs every way: therefore glorious and spacious: Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Chrystal: therefore wholesome. And of either side the River is the Tree of Life, ever growing: which beareth twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree is health to the Nations, therefore healthy. There is therefore no place so glorious by creation; so beautiful with delectation; so rich in possession; so comfortable for habita-

Apoc: 21. 2, 3cc.

Verse 24. &amp; 27.

Verse 18.

Verse 11.

Verse 15, 20.

Verse 21.

Verse 12, 13.

Verse 27.

Verse 26.

Apoc: 11. 1, 2.

*habitation.* For there the King is Christ; the Law is love; the honour, verity; the peace, felicity; the life, eternity. There is light without darkness; mirth without sadness; health without sickness; wealth without want; credit without disgrace; beauty without blemish; ease without labour; riches without rust; blessedness without misery, and consolation that never knows end: How truly may we cry out (with *David*) of this City, Glorious things are spoken of thee, *O thou City of God*, and yet all these things spoken are but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof, as witnesseth *S. Paul*, who was in it, and saw it. O let us not then dote so much upon these *wooden Cottages* and houses of *moulden clay*, which are but tents of ungodliness, and habitations of sinners: but let us look rather, and long for this *Heavenly City*, whose builder and maker is *God*, which he (who is not ashamed to be called our *God*) hath prepared for us.

2. Of the Object.

**T**He blissful and glorious object of all intellectual and reasonable creatures in Heaven is the Godhead, in Trinity of Persons: without which, there is neither joy, nor felicity: but the very fulness of joy consisteth in enjoying the same.

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This

*Psalm 87.*

*1 Cor. 12.*

*1 Cor. 2.*

*Heb. 11.*

*Heb. 11.*

This Object we shall enjoy two ways.

1. By a *Beatifical vision* of God.
2. By possessing an *immediate communion* with this divine nature.

The *beatifical vision* of God is that only, that can content the infinite mind of man. For every thing tendeth to his center; God is the center of the soul: therefore (like *Naah: Drive*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unless he might see the face of God. Therefore the whole Church prayeth so earnestly: God be merciful unto us, and cause his face to shine upon us. When *Paul* once had seen this blessed sight, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but *dung*: and all his life after was but *sighing out*, *Cupio dissolvi*, I desire to be dissolved, and to be with Christ. And Christ prayed for all his Elect in his last prayer: that they might obtain this blessed vision; Father, I will that they which thou hast given me be (where I am) even where I am: (to what end?) that they may behold that my glory, &c. If *Moses* face did so shine when he had been with God but forty dayes, and seen but his back parts: How shall we shine, when we shall see him face to face for ever? and know him as we are known, and as he is? Then shall the soul no longer be termed *Marah*, *bitternesse*, but *Naomi*, *beautiful*: for the Lord shall turn his *stom* *bitterness*.

\*Visio dei beatifica sola est summum bonum nostrum.  
Aug. li. de Trin. c. 12.  
\*Fecisti nos domine ad te iniquitatem igitur est cor nostrum, donec requiescat in te. Aug. Conf. 3. cap. 1. &c.  
Exod. 33. 13.  
Psalm 67. 1. &c.  
Phil. 3. 8. 11.

Phil. 1. 23. 28

John. 17. 14.

Exod. 34. 30.  
Exod. 35. 31.  
1 Cor. 13. 12.

2 Cor. 3. 18.  
1 John 3. 2.

bitternesse, to eternal beauty and blessedness,  
Ruth 1. 20.

The second means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have, first by being, (as members of Christ) united to his *manhood*, and by the *manhood* (personally united to the Word) we are united to *him*, as he is God: and (by his God-head) to the *whole Trinity*. Reprobates at the last day shall see God (as a *just Judge*,) to punish them; but (for lack of this Communion) they shall have neither grace with him, nor glory from him. For want of this Communion, the Devils (when they saw Christ) cryed out, *Quid n. his tecum? What have we to do with thee, O Son of the most high God?* but (by vertue of this Communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz:) *Spread, O Christ, the wing of the garment of thy mercy over mine handmaid: for thou art my kinsman.* This Communion God promised Abraham, when he gave himself for his great reward; And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying: *That God shall be all in all unto us.* Indeed God is now all in all unto us; but by means and in a small measure. But in Heayen, God himself immediately (in fullnesse of measure, without all meanes) will be unto us *all the good things*, that our souls and bodies can wish or desire. He him

self

John 8. 25.

Ruth 3. 9.

John 17. 21.

1 Cor. 17. 22.

Anima anima  
erit Deus. Bern.  
Non potest sum-  
ma rerum  
conditor in se  
non habere,  
quæ rebus a se  
conditis dedit:  
quemadmodum  
sol astris. Hugo.  
l. 4. de anima.  
c. 134.

Apoc. 21. 23.

Seneca de be-  
nificiis. l. 2.  
c. 39.

self will be salvation and joy to our souls, life and health to our bodies, beauty to our eyes, music to our ears, honey to our mouths, perfume to our nostrils, meat to our bellies, light to our understanding, contentment to our wills, and delight to our hearts: and what can be lacking, where God himself will be the soul of our souls? Yes, all the strength, wit, pleasures, virtues, colours, beauties, harmony, and goodness, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be no need of the Sun, nor of the Moon, to shine in that City: for the glory of God doth light it. No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves, how much more excellent is he, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures stronger than themselves; ~~out-run~~ the Sun and Moon in discourse, prescribing many years before, in what courses they shall be eclipsed; let us say to our selves, how admirable is the wisdom of God, who made man so wise!



wise! when we consider the strength of Whales and Elephants, the tempest of Winds, and terrour of Thunder, let us say to our selves, how strong, how mighty, how terrible is that God, that makes these mighty and fearful Creatures! When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these creatures have received their sweetness! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us say, how fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bochin*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Masters* joy! How shall our souls be there ravished with the love of so lovely a God! So glorious is the object of heavenly Saints: So amiable is the sight of our gracious Saviour.

Judges 2.3.

### 3. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with God, the Elect in Heaven shall have four super-excellent Prerogatives.

1. They shall have the Kingdom of heaven for their inheritance: and they shall be free Denizens of the heavenly Jerusalem. *S. Paul* by being a free citizen of Rome escaped

Matthew 25.  
1 Peter 1.  
Ephes. 2.19.  
Heb. 12.22.  
Acts 22. 26.

Act. 21. 28.  
1 Pet. 1. 18.

escaped whipping; but they, who are once free citizens of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a great sum of money, but with the precious blood of the Son of God.

Apoc. 1. 10.  
1 Pet. 2. 9.  
Rom. 16. 10.

2. They shall be all Kings and Priests, *Spiritual* Kings to reign with CHRIST, and to triumph over Satan, the World, and Reprobates; and *Spiritual* Priests to offer unto God the spiritual sacrifice of Praise and Thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to poor Parents, that have many Children! if they breed them up in the fear of God, and to be true Christians: then are they Parents to so many Kings and Priests.

Mat. 13. 43.  
Phil. 3. 2.  
Act. 12. 15.

3 Their bodies shall shine as the brightness of the Sun in the firmament, like the glorious body of Christ, which shined brighter than the Sunne at Noon, when it appeared to Saint Paul. A glimpse of which glorious brightness appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a glorious body, yea, a *Spiritual* body; not in substance, but in quality: preserved by *spiritual* names, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more vile than a cartion) should thus arise in glory.

Luke 9. 31.  
Mark 5. 3.

1 Cor. 15. 43.  
Ver. 44.

1 Thes. 5. 23.

glory, like unto the body of the Son of Man.

4. Lastly, they (together with all the holy angels) there, keep (without any labour to distract them) a perpetual Sabbath, to the glory, honour, and praise of the aye blessed Trinity, for the creating, redeeming, and sanctifying of the Church: and for his power, wisdom, justice, mercy, and goodness in the government of Heaven and Earth. When thou hearest a sweet consort of Musick, meditate how happy thou shalt be, when (with the Quire of heavenly Angels and Saints) thou shalt sing a part in that spiritual Hallelujah, in that eternal blessed Sabbath; where there shall be such variety of pleasures, and satiety of joyes, as neither know tediousness, in doing, nor end in delighting.

#### 4. Of the effects of these Prerogatives.

From these prerogatives there will arise to the Elect in heaven, five notable effects.

1. They shall know God with a perfect knowledge, so far as Creatures can possibly comprehend the Creator. For there we shall see the Word, the Creature: and in the Word, all creatures that by the Word were created; so that we shall not need to learn (of the things which were made,) the knowledge of him by whom all things were made. The

ex-

excellenteſt creatures in this life are but as a dark veil, drawn betwixt God and us: but when this veil ſhall be drawn aſide, then ſhall we ſee God face to face, and know him as we are known.

We ſhall know the power of the Father, the wiſdom of the Son, the grace of the holy Ghoſt, and the inviſible nature of the bleſſed Trinity. And in him we ſhall know, not onely all our friends (who died in the faith of Chriſt) but alſo all the faithful that ever were, or ſhall be; For,

Luke 13. 28.

1. Chriſt tells the Jews, that they ſhall ſee *Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God*: therefore we ſhall know them.

Genſis 2. 25.

2. *Adam* in his innocency knew *Eve* to be bone of his bone, and fleſh of his fleſh, as ſoon as he awaked; Much more then ſhall we know our kindred; when we ſhall awake perfected and glorified in the reſurrection.

Math. 27. 13.

3. The Apoſtles knew Chriſt after his reſurrection, and the *Saints which roſe with him*, and appeared in the holy City.

4. *Peter, James, and John* knew *Moses* and *Elias* in the tranſfiguration; how much more ſhall we know one another, when we ſhall be all glorified.

5. *David* knew *Lazarus* in *Abraham's* boſome; much more ſhall the Elect know one another in Heaven.

6. Chriſt ſaith, that the twelve Apoſtles ſhall ſit upon twelve Thrones to judge (at that day) the twelve Tribes: therefore they ſhall

shall be known, and consequently the rest of the Saints.

1 Cor. 6. 2.

1 Cor. 13. 12.

Au. ad Italicam  
viduam. Ep. 6.

7. Saint Paul saith, that at that day we shall know as we are known of God; and Augustine (out of this place) comforteth a Widdow, assuring her that as in this life, she saw her Husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts, and imaginations. Then Husbands and Wives, look to your actions and thoughts, For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be gathered to their Fathers: therefore the knowledge of our friends remains.

Gen. 25. 35.  
2 Reg. 12.

9. Love never falleth away: therefore knowledge, the ground thereof, remains in another life.

1 Cor. 13. 3.

Romans 2. 5.  
Apoc. 22. 12.

10. Because the last day shall be a declaration of the just judgements of God, when he shall reward every man according to his works; and if every mans works be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) Every man shall appear, to account for the work that he hath done in his body, &c. See Wisdom Chapter 5. Verse 3. Though the respect of diversities of degrees and calling in Magistracy, Ministry and

Eccles. 12. 18.

Romans 2. 12.

Matth. 12. 36.

2 Cor. 5. 10.

1 Cor. 13. 24,  
25.

and O:conomy shall cease; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all; as he is *God* equal with the Father, and the *holy Ghost*.

1 Cor. 13. 11.

Lumen est um-  
bra Dei, & De-  
us est lumen  
luminis. Plato  
Poll. 6.

The greatest knowledge that men can at-  
tain unto in this life, comes as farre short  
of the knowledge which we shall have in  
*h.aven*, as the knowledge of a child that  
cannot yet speak plain, is to the know-  
ledge of the greatest *Philosopher* in the  
World. They who thirst for knowledge let  
them long be students of this *University*.  
For all the light by which we know any  
thing in this world, is nothing but the  
very shadow of God: But when we shall  
know God in heaven, we shall (in him)  
know the manner of the work of the *Crea-  
tion*, the *mysteries* of the work of our *Re-  
demption*: yea, so much knowledge as a  
creature can possibly conceive and compre-  
hend of the *Creator* and his works. But  
whilest we are in this life, we may say with  
*Job*, How little a part we have of him?  
And assure our selves with *Syracides*,  
that, There are greater things then these be,  
and that we have seen but a few of Gods  
works.

Job 26. 14.  
Eccles. 42. 32.

2. They shall love God with a perfect  
and absolute love, as possibly a creature can  
do. The manner of loving God, is to love  
him for himself: the measure is to love  
him without measure. For in this life (*know-  
ing God but in part*) we love him but in  
part: but when the *Elect* in heaven shall  
fully know God, then they will perfectly  
love



love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore; Yea, thy shall drink* (saith he) *out of the Rivers of pleasures.* For as soon as the soul is admitted into the actual fruition of the beatifical Essence of God, she hath all the goodness, beauty, glory, & perfection of all Creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in *love*, there they shall enjoy that which is *more amiable*. If any delight in *fairness*, the fairest beauty is but a *dim shadow* to that: he that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain: He that loveth honour, shall there enjoy it, without the disgrace of *contemned envy*: he that loveth treasure shall there possess it, and never be *bequiled* of it. There they shall have knowledge void of all ignorance; *hath* that no sickness shall impair, and *life*, that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures, and comforts, the dark and narrow womb, wherein thou wast conceived a child: so much doth the world to come exceed in joys, *solace and consolation*, this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They

Psal. 16. 11.

psal. 36. 8.

Pſalm 16. 1.

4. They ſhall be replenished with an *unſpeakable joy*; In thy preſence (ſaith David) *is the fulneſs of joy*. And this joy ſhall ariſe chiefly from the *viſion of God*, and partly from the ſight of all the holy Angels, and bleſſed ſouls of juſt and perfect men, who are in bliſs and glory with him.

Heb. 12. 24.

1 Reg. 1. 40.

Luke 1. 44.  
John 17. 22.

Matth. 2. 19.

Luke 2. 28.

Luke 2. 40.  
Faciliſſim dicere  
poſſum quid  
ibi non ſit  
quam quid ibi  
ſit. Aug. de  
ſym. lib. 7.

1 Cor. 2. 9.  
Matth. 23. 21.

But eſpecially from the bliſſful ſight of Jeſus, the *Mediator of the New Teſtament*, our Emmanuel, God made man. His ſight will be the chief cauſe of our bliſs and joy. If the *Iſraelites in Jeruſalem ſo ſhouted for joy that the earth rang again, to ſee Solomon crown'd*, how ſhall the Elect rejoyce in heaven, to ſee Chriſt (the true *Solomon*) adorned with glory? If *John Baptiſt at his preſence did leap in his mothers womb for joy*; how ſhall we exult for joy, when he will be, not onely with us, but in us in heaven? If the *wiſe men rejoyced ſo greatly to finde him a Babe lying in a manger*: how great ſhall the joy of the Elect be, to ſee him ſit (as a King) in his celeftial throne? If *Simeon was glad to ſee him an Infant, in the Temple, preſented by the hands of the Priests*; how great ſhall our joy be, to ſee him a King, ruling all things at the right hand of his Father? If *Joſeph and Mary were ſo joyful to finde him in the middeſt of the Doctors, in the Temple*; how glad ſhall our ſouls be, to ſee him ſitting as Lord among Angels in heaven? This is that joy of our Maſter, which (as the Apoſtle ſaith) *The eye hath not ſeen, the ear hath not heard, nor the heart*

heart of man can conceive: which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blisful and glorious estate for evermore. Therefore it is termed everlasting life: and Christ saith, *That our joy shall no man take from us.* All other joyes (be they never so great) have an end. *Ahasuerus* feast lasted an hundred and eighty days; but he, and it, and all his joys are gone. For mortal man to be assumed to heavenly glory, to be associated to Angels, to be satisfied with all delights and joyes, (but for a time) were much: but to enjoy them for ever without intermission of end, who can hear it, and not admire it, who can muse at it, and not be amazed at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the riches and pleasures of this life to be but loss and dung, in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christian Merchants*, Luke 19. And eternal life, a precious pearl, which a wise Merchant will purchase, though it cost him *all that he hath*, *Matth. 13.*

*Alexander* hearing the report of the great riches

John 16.22.

Heb. 1.3.

Phil. 3.8.

Acts 2.28.

Plutarch.  
Apoph.  
Regum.

riches of the eastern Country, divided forth-  
with among his Captaines and Souldiers  
all his Kingdome of *Macedonia*. *Hephestion*  
asking him what he meant in so doing;  
*Alexander* answered, That he preferred  
the riches of *India* (whereof he hoped  
shortly to be Master) before all that his  
Father *Philip* had left him in *Macedonia*.  
And should not Christians then prefer the  
eternal riches of Heaven, so greatly renown-  
ed (which they shall enjoy ere long) be-  
fore the corruptible trash of the earth,  
which lasts but for a season?

*Job. 31. 10.*

*Abraham* and *Sarah* left their own Coun-  
try and possessions, to look for a city, whose  
builder and maker is God: and therefore  
bought no land, but onely a place of bu-  
rial. *David* preferred one day in this  
place, before a thousand elsewhere; yea,  
to be a Door-keeper in the house of God, ra-  
ther then to dwell in the richest Tabernacles of  
wickednesse. *Elias* earnestly besought the

*Psal. 48. 10.*

*1 King. 19. 4.*

Lord to receive his soul into his King-  
dome, and went willingly (though in a  
fiery Chariot) thither; *Saint Paul* (having  
once seen Heaven) continually desired to  
be dissolved, that he might be with *Christ*.  
*S. Peter* (having espied but a glimpse of  
that eternal glory in the Mount) wished  
that he might dwell there all the dayes of  
his life; saying, Master, it is good for us to  
be here. How much better doth *Peter*  
now think it to be in heaven it self.  
*Christ* (a little before his death) prayeth  
his Father to receive him into that excellent  
glory

*1 King. 2. 11.  
Phil. 1. 23.*

*Mat. 19. 4.*

*John. 4. 2.*

glory. And the Apostle witnesseth, that (for the joy which was set before him) he endured the Crosse, and despised the shame. If a man did but once see those joyes (if it were possible) he would endure an hundred deaths to enjoy that happiness but one day.

Heb. 12. 2.

Saint Augustine saith, that he would be content to endure the torments of hell to gain this joy, rather than to lose it. Ignatius (Saint Paul's scholar) being threatened (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdome. The like constancy shewed Polycarp, who could not by any terrours of any kinde of death be moved to deny Christ in the least measure. With the like resolution answered Basil his persecutors, when they would terrifie him with death; I will never (said he) feare death, which can doe no more than restore me to him that made me. If Ruth left her own Countrey, and followed Naomi her mother-in-law to go and dwell with her in the land of Canaan, (which was but a type of Heaven) onely upon the same which she heard of the God of Israel, (though she had no promise of any portion therein: how shouldest thou follow thy holy mother the Church, to goe unto Christ, into the heavenly Canaan; where-

Serm. 31. de sanctis.

Ensch. 1. 14. c. 6.

Nazian. de Basil.

Ruth 1. 16.



wherein God hath given thee an *eternal inheritance*, assured by an holy Covenant made in the Word of God, signed with the blood of his Son, and sealed with his Spirit and Sacraments; This shall be thine *eternal happiness* in the Kingdom of heaven, where thy life shall be a communion with the blessed Trinity, thy joy, the presence of the Lamb; thy *exercises*, singing; thy *ditry*, Hallelujah; thy *consorts*, Saints, and Angels; where youth flourisheth, that never waxeth old; Beauty lasteth, that never fadeth; Love aboundeth, that never cooleth; Health continueth, that never slacketh; and life remaineth, that never endeth.

*Meditations directing a Christian how to apply to himself without delay, the foresaid knowledge of God and himself.*

**T**Hou seest therefore, O Man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much, that whereas the Scriptures do liken wicked men unto Lions, Bears, Bulls, Horses, Dogs, and such like savage creatures in their lives; it is certain, that the condition of an unregenerated man is in his death more vile than a Dogg, or the filthiest creature in the world. For the *beast* (being made but for mans use) when he dieth, endeth all his miseries with his death. But Man (indued with a reasonable, and an immortal soul, made after Gods Image, to serve God) when he ends



ends the miseries of this life, must *account* for all his misdeeds, and begin to endure those miseries that *never* shall know end. No creature but man is liable to yield at his death an account for his life. The brute creatures, not having reason, shall not be required to make any account for their deeds; and good *Angels*, though they have reason, yet shall they yield no account, because they have no *sin*. And as for evil *Angels*, they are without all *hope*, already *condemned*, so that they need not make any further accounts; *Man* onely in his death; must be Gods *accountant* for his life.

On the other side, thou seest (*O Man*) how *happy* and blessed thy estate is, being truly *reconciled* unto God in *Christ*, in that (through the restoration of Gods Image, and thy restoration into thy *soverainity* over other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, in respect of thy Nature, exalted, by a *personal Union* to the *Son of God*, and by him to the glory of the *Trinity*, superior to the *Angels*; a *Fellow-Brother* with *Angels*, in *Spiritual Grace*, and everlasting *glory*.

Thou hast seen how glorious and perfect God is, and how that all thy chief *bliss* and *happiness* consisteth in having an eternal communion with his Majesty.

Now therefore (*O impenitent Sinner*) in the bowels of *Christ Jesus* I intreat thee; nay, I conjure thee as thou tenderest thy  
 F own

own salvation, seriously to consider with how false, how vain, how vile are those things, which still retain and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal life and happiness.

*Meditations on the hinderances, which keep back a sinner from the Practice of Piety.*

**T**Hose hinderances are chiefly seven :

1. *An ignorant mistaking of the true meaning of certain places of the holy Scriptures, and some other chief grounds of Christian Religion.*

The Scriptures mistaken are these :

1. *Ezek. 33. 14, 16. At what time soever a sinner repenteth him of his sin, I will blot out all, &c. Hence the carnal Christian gathereth, That he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive : but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to those, who have not repented, nor knowest whether thou shalt have grace to repent hereafter?*

2. *March. 12. 16. Come unto me, all you that are weary and are heavily laden, and I will give you rest. Hence the lewdest man collects, that*

*Feb. 12. 17.  
Luke 13: 24, 27.*

that he may come unto Christ when he list. But he must know, That no man ever comes to Christ, but he who (as Peter saith) Having known the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ. To come unto Christ, is to repent and believe; And this no man can do, except his heavenly Father draweth him by his grace.

2 Pet. 1. 10, 12. 11. 1. 12. John 6. 35. John 6. 44.

3. Romans 8. 1. There is no condemnation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh, (as thou didst) but after the Spirit, which thou didst never yet resolve to do.

4. Tim. 1. 15. Christ Jesus came into the world to save sinners, &c. True, but such sinners, who like St. Paul, are converted from their wicked life; not like thee, who still continuest in thy lawlessness. For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Tit. 2. 11, 12.

5. Prov. 24. 16. A just man falleth seven times in a day and riseth, &c. In a day; is not in the Text; Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just; and from which God delivers him. And though it mean falling in and rising out of sin; what is this to thee, whose falls all men may see every day; but neither God, nor man, can at any time see thy rising again by repentance.

Psal. 34. 19.

6. Isa. 64. 6. All our righteousnesses are as filthy rags. Hence the carnal Christian gaction is that, seeing the best works of the best Saints are no better; when his are good enough; and therefore he needs not much grief; that his devotions are so imperfect. But *filthy* means not in this place the righteous works of the Regenerate: as fervent prayer in the name of God: charitable alms from the bowels of mercy: suffering in the Gospel's defence; the spoyl of goods and spilling of bloods; and such works, which Saint Paul calls the fruits of the Spirit. But the Prophet making a humble confession in the name of the Jewish Church, when she had fallen from God to idolatry, acknowledgeth, that whilst they were by their filthy sins separated from God; as Lepers are by their infected sores, and polluted clothes, from men: their chiefest righteousnesses could not be but abominable in his sight. And though our best works, compared with Christ's righteousness, are no better than *wetted rags*: yet in God's acceptance, for Christ's sake, they are called *white raiments*; yea, *pure fine linen*; and *shining*: far unlike the *Leopards spots*, and *filthy garments*. *Apoc. 19. 8.* *Apoc. 19. 13.* *Eccl. 3. 4.* *James 3. 2.* *In many things we sin all;* True; but Gods Children sin not in *all things*; as thou dost, without either bridling their lusts, or mortifying their corruptions: and though the *reliquies of sin* remain in the dearest Children of God; that they had need daily to cry, *Our Father which art*

Gal. 5. 22.

Apoc. 19. 8.  
Apoc. 19. 13.  
Eccl. 3. 4.

James 3. 2.

in heaven: forgive us our trespasses, yet in the new Testament, none are properly called sinners; but the unregenerate; but the Regenerate in respect of their zealous endeavour to serve God in unfeigned holiness, are every where called Saints; Inſomuch that Saint John ſaith, that *whoſoever is born of God ſinneth not*; that is, liveth not in wilful ſluggiſhneſs, ſuffering ſin to reign in him, as thou doeſt. Deceive not thy ſelf with the name of a Chriſtian: whoſoever liveth in any cuſtomary groſs ſin, he liveth not in the ſtate of grace. Let therefore (ſaith St. Paul) *every one that nameth the name of Chriſt, depart from iniquity*. The regenerate ſin, but upon frailty they repent, and God doth pardon: therefore they ſin not to death. The reprobate ſin maliciously, finfully, and delight therein, ſo that by their good will, ſin ſhall leave them before they leave it. They will not repent, and God will not pardon. Therefore their ſins are mortal (ſaith Saint John) or rather immortal, as ſaith Saint Paul, *Rom. 2. 5*. It is no excuſe therefore to ſay we are all ſinners. True Chriſtians, thou ſeeſt, are all Saints.

8. Luke 13. 43. The Thief converted at the laſt gasp, was received to *Paradiſe*: What then? If I may have but time to ſay, when I am dying, *Lord have mercy upon me*: I ſhall likewiſe be ſaved. But what if thou ſhalt not? and yet many in that day ſhall ſay, *Lord, Lord*; and the Lord will not know them. The Thief was ſaved,

Gal. 2. 15.  
Rom. 5. 6.  
Job 2. 31.

1 John 3. 9.  
1 John 5. 18.

2 Tim. 2. 12.

1 John 5. 16.

Mat. 7. 22, 23.

601 he repented : but this fellow had no grace to repent, and was damned. Beware therefore, lest trusting too late Repentance at thy last end on earth, thou be not driven to repent too late without end in hell.

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* Oh comfortable ! but hear what Saint John saith in the same place : *My little children, these things write I unto you that you sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *where sin aboundeth, Grace did abound much more.* Oh sweet ! but hear what Saint Paul addeth : *What shall we say then ? shall we continue in sin, that grace may abound ? God forbid.* How shall we that are dead to sin, live any longer therein ? Rom. 6. 1, 2. This place teacheth us not to presume : but that we should not despair. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are :

1. From the Doctrine of Justification, by faith onely ; a carnal Christian gathereth ; *That good works are not necessary.* He commends others that do good works, but he perswades himself that he shall be saved by his faith, without doing any such matter



matter. But he should know, that though good works are not necessary to Justification : yet they are necessary to salvation : for, we are Gods workmanship, created in Christ Jesus unto good works : which God hath predestinated that we should walk in them. Who-soever therefore in years of discretion bring-eth not forth good works after he is called, he cannot be saved : neither was he ever predestinated to life eternal. Therefore the Scripture saith, that Christ will reward every man according to his works. Christ respects in the Angels of the seven Churches nothing but their works, and at the last day he will give the heavenly inheritance onely to them who have done good works, in feeding the hungry, clothing the naked, &c. At that day Righteousness shall wear the Crown. No Righteousness, no Crown : No good work (according to a mans talent) no reward from God : unless it be vengeance. To be rich in good works, is the surest foundation of our assurance to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ, and his obedience unto salvation. And no other faith availeth in Christ, but that which worketh by love : and (but in the act of Justification) that faith which only justifies is \* never onely, but ever accompanied with good works : as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith which doth not justify herself by good works before men, is but a

Ephes. 2. 10.

Falk. Rhem.  
Tert. Ambr. in  
Ephes. 2. 12.  
3 Cor. 9. 6.

Apoc. 22. 12.

Apoc. 2. 2.

Math. 25.

2 Tim.

Rom. 2. 6.

1 Tim. 6. 9.

Gal. 5. 6.

\* Fides sola non  
est sola : Fides  
sola justificat  
et oculus so-  
lus videt.

Act 15. 9.  
Act 14. 18.  
1 Theſ. 5. 23.

dead faith, which will never juſtify a mans ſoul before God. But a juſtifying faith puriſeth the heart, and ſanctifieth the whole man throughout.

II. From the Doctrine of Gods eternal Predeſtination, and unchangeable decree, he gathereth, that if he be predeſtinated to be ſaved, he cannot but be ſaved: if ſo be damned, no means can do any good. Therefore all works of Piety are but in vain. But he ſhould learn, that God hath predeſtinated to the means, as well as to the end. Whom therefore God hath predeſtinated to be ſaved, which is the end, he hath likewiſe predeſtinated to be firſt called, juſtified, and made conformable to the Image of his Son, which is the means. And they (ſaith Saint Peter) who are elect unto ſalvation, are alſo elect unto the ſanctification of the Spirit. If therefore upon thy calling, thou conformeſt thy ſelf to the word and Example of Chriſt thy Maſter, and obeyeſt the good motions of the holy Spirit, in leaving ſin, and living a godly life; then aſſure thy ſelf that thou art one of thoſe, who are infallibly predeſtinated to everlaſting ſalvation. If otherwiſe, blame not Gods predeſtination, but thine own ſin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion it ſhall appear, both to Angels, and men, that thou diſt belong to his Election. If thou wilt not, why ſhould God ſave thee?

III. When

1 Pet. 1. 9.  
Rom. 8. 29. 30.  
John 15. 16.  
1 Pet. 1. 2.  
Noli te in Deo  
premiſſis  
ſed in  
Chriſto, inquit  
in per ſidem in  
veneris, curas  
eius, et ſola  
ſalutem  
ſequere. Sicut  
ſed in  
Chriſto homo  
liberabitur  
omni  
iniquitate, et  
ſed in  
Chriſto  
ſalutem  
ſequere. Sicut  
ſed in  
Chriſto  
ſalutem  
ſequere.

III. When a carnal Christian hears, that man hath no free will unto God; he lonseth the reins to his own corrupt will, as though it lay not in him to bridle, or to subdue it, implicitly making God the Author of sin in suffering man to run into this necessity. But he should know, that God gave *A* *l* *a* *m* *f* *r* *e* *e* *-* *w* *i* *l* *l*, to stand in his \* integrity if he would: but man abusing his free-will, lost both him self and it. Since the Fall, man in his state of corruption hath free will to evil, but not to good, for in this state, we \* are not (saith the Apostle) sufficient to think a good thought. And God is not bound to restore us what we lost so wretchedly: and make no more care to recover again. But as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, that God of his own good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) must cleanse your selves from all filthiness of the flesh and spirit, and finish your sanctification in the fear of God. And in this state every Christian hath free will, and as he increaseth in grace, so doth his will in freedom, for when the Son shall make us free, then shall we be free indeed; and where the spirit of the Lord is, there is liberty: for the holy Spirit draws their mindes, not by coercion, but by the Cords of Love. Cant. 1. 4. by illuminating their mindes to know the truth, by changing their hearts to

F 5.

love

Heb. 1. 9.  
Heb. 1. 14.

\* Homo male  
utens libero  
suo arbitrio, se,  
& liberum  
suum arbitrium  
perdidit.  
Aug. Ezech. ad  
Laur. c. 30.

\* Cor. 5. 5.  
Per lapsum ar-  
bitrii libertas  
in naturalibus  
manet, in su-  
pernaturalibus  
antissa est,  
donec gratia  
restituatur.

Phil. 2. 13. 17.  
Act. agimus.  
The Will is  
passive in re-  
ceiving the first  
grace, after-  
ward, active in  
all good acts.

\* Cor. 7. 1.  
Joel 2. 28.  
Liberum arbitrium,  
non nisi  
gratia Dei effici-  
tur liberum.  
Aug. ad Col. c. 10.

1 Cor. 3. 17.

Voluntarius hu-  
manus est. In-  
voluntarius non  
est. Consequen-  
ter, sed gratia  
libertatem.  
Aug. de grat.

love the known truth : and by enabling e-  
very one of them (according to the measure  
of grace which he hath received) to do the  
good which he loveth. But thou wilt not  
use the freedom of thy will so far as God  
hath freed it ; for thou dost many times  
wilfully (against Gods Law, to the hazard  
of thy soul) that, which (if the Kings Law  
forbad under the penalty of death, or loss  
of thy worldly estate) thou wouldest not  
do. Make not therefore thy want of freewil-  
lunt good to be so much the cause of thy  
sin, as thy want of a loving heart to serve  
thy heavenly Father.

IV. When the natural man hears,  
that no man (since the fall) is able to ful-  
fill the Law of God, and to keep all his com-  
mandments, he boldly presumes to sin ; as  
others do : he contents himself with a  
few good thoughts : and if he be not al-  
together as bad as the worst, he concludes,  
that he is as truly regenerate as the best.  
And every voluntary refusal of doing good  
or withstanding evil, he counts the impos-  
sibility of the Law. But he should learn,  
that though (since the Fall) no man  
but Christ, who was both God and Man,  
did or can perfectly fulfil the whole Law ;  
yet every true Christian, as soon as he  
is regenerated, begins to keep all Gods  
Commandments in truth, though he can-  
not in absolute perfection. Thus with Da-  
vid they apply their hearts to fulfil Gods com-  
mandments always unto the end. And then  
the firm of grace, which was promised

Phem. 119. 112.

Joel 2. 28. 29.

to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their good will and endeavour, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect Saint John saith, that Gods commandments are not burthenous. And Saint Paul saith, I am able to do all things through the help of him that strengtheneth me. And Zachary and Elizabeth are said to walk in the commandments of the Lord without reproof. Hereupon Christ commends to his Disciples, the care of keeping of his commandments as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes Conscience to walk in his Commandments; and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is, under the New, (by the death of Christ) abolished to the regenerate, the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians, they require to

the

Zach. 12. 10.  
Quod habet  
et. Aug.  
2 Cor. 13.

1 John 5. 3.

Phil. 4. 14.

Luke 1. 16.

John 15. 10.

Rom. 7. 12.  
Gal. 2. 19.  
Gal. 5. 24.  
Rom. 6. 12, 13.  
Rom. 6. 5.  
Rom. 8. 11.  
Gal. 3. 25.  
1 John 5. 4.  
John 8. 46.

Romans 7. 24.

Rom. 8. 9.  
Aug. optat ut  
Pelagius agnos-  
cant, posse legem  
per gratiam  
Christi, & po-  
tatem fore sedite.  
Euseb. 12. 23.  
Irenaeus 1. 26.  
Deus singulis de-  
lectat re adfectu.  
quoniam effectus.  
Amb.

the Law ( which is the the rule of righteousness ) true obedience in word and deed : the mortifying of their members ; the crucifying of the flesh , with the affections and lusts thereof , resurrection to newness of life : walking in the spirit , overcoming of the world by faith : so that though no Man can say as Christ , which of you can rebuke me of sin ? yet every Regenerated Christian can say of himself : which of you can rebuke me of being an Adulterer , whoremonger , Swearer , Drunkard , Thief , Usurer , Oppressor , Proud , Malicious , Covetous , Profane of the holy Sabbath , a Lyar , a neglecter of Gods publick Service ; and such like gross sins ? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law , then God gives him over to be led by his own lusts , the surer sign of a reprobate sense. Thus the Law , which since the fall , no man by his own natural ability can fulfil , is fulfilled in truth of every true regenerated Christian , through the gracious assistance of Christs holy spirit ; and this Spirit , God will give to every Christian that will pray for it , and incline his heart to keep his Laws.

V. When the unregenerated man hears that God delighteth more in the inward mind than in the outward man : Then he feigneth with himself , that all outward reverence and profession is but either superstitious , or superstitious. Hence it is that he seldom kneeleth in the Church : that he puts on his Hat in singing of Psalms , and the publick



publick prayers. Which the prophane Var-  
let would not offer to do in the presence  
of a Prince or Noble-man. And so that he  
keep his minde unto God, he thinks he  
may *fast on himself* (in other things) to the  
world. He devides his thoughts, and gives  
so much to God, and so much to his own  
Lusts: yea, he will deuide with God the  
Sabbath, and will give him almost the one  
half, and spend the other wholly in his  
own pleasures. But know, O carnal man,  
that Almighty God will not be served by  
halfs, because he hath created and redeemed  
the whole man. And as God detests the  
service of the outward man, without the in-  
ward heart, as *Hypocrisie*; so he counts the  
inward service without all external reve-  
rence, to be meer *prophaneness*: herequi-  
red both in his worship. In prayer there-  
fore bow thy knees in witness of thy *Humi-*  
*liation*: lift up thine eyes, and thy hands,  
in testimony of thy confidence: hang down  
thine head and smite thy breast, in token  
of thy contrition: but especially call upon  
God with a *sincere heart*, serve him holily,  
serve him wholly, serve him onely, for  
God, and the Prince of this world are two  
contrary Masters; and therefore no man can  
possibly serve both.

Vt. The Unregenerated Christian holds  
the bearing of the Gospel preached, to be  
but an indifferent matter, which he may  
use, or not use, at his pleasure; but who-  
soever thou art that wilt be assured in  
thy heart that thou art one of Christs

*Elect*

Math. 6. 24.

Acts 13. 48.

Romans 1. 16.

Prov. 29. 18.

Matth. 11. 23.

Esa. 11. 21.

Esa. 2. 3. 3.

Zach. 14. 17.

Rom. 10. 14.

Heb. 11. 6.

John 10. 27.

John 3. 2.

Heb. 2. 3.

John 8. 4.

1 Cor. 3. 11.

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to hear *Gods Word Preached*: for first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, the people *perish*: and whosoever shall refuse it, it *shall be more tolerable for the Land of Sodom and Gomorah in the day of judgment, than for those people*. Secondly, the preaching of the Gospel is the Standard or Ensign of Christ; to which all Souldiers and elect people must assemble themselves; when this Ensign is displayed, as upon the *Lords day*, he is none of Christs people that flocks not unto it, neither shall any drop of the rain of his Grace light on their souls. Thirdly, it is the ordinary means, by which the Holy Ghost's getteth faith in our hearts, without which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs Elect* sheep, and of the Bridegrooms friends, then must it be a fearful mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for by this foolishness of preaching, it pleaseth God to save them which believe. Their state therefore is fearful, who live in peace without caring for the preaching of the Gospel.

Ca m.

Can men look for Gods mercy and despite his means? He (saith Christ of the Preachers of the Gospel) *that despiseth you, despiseth me.* He that is of God heareth Gods word: ye therefore hear them not, because ye are not of God. Had not the Israelites heard Pintos message, they had never wept. Had not the Baptist preached, the Jews had never mourned. Had not they who crucified Christ heard Peters Sermons, their hearts had never been pricked. Had not the Ninevites heard Jonas preaching, they had never repented; and if thou wilt not hear and repent, thou shalt never be saved.

VII. The opinion that the Sacraments are but bare signs and seals of Gods promise and grace to us doth not a little hinder Piety, whereas indeed, they are seals, as well of our Service and Obedience unto God: which Service if we perform not unto him, the Sacraments seal no grace unto us: But if we receive them upon the resolution, to be his faithful and penitent servants, then the Sacraments do not onely signify and offer, but also seal and exhibit indeed the inward spiritual grace, which they outwardly promise and represent: and to this end Baptism is called the washing of regeneration, and renewing of the Holy Ghost, and the Lords Supper The Communion of the body and blood of Christ. Were this truth believed, the holy Sacrament of the Lords Supper would be of finer, and with greater reverence received.

VIII. The last and not the least block whereat

Luke 10. 16.  
John 8. 47.

Judges 2. 1, &c.

Luke 7. 32, 33.

Acts 2. 37.

Jonas 3. 5.

Prov. 28. 5.  
Luke 3. 3.

Titus 3. 5.

1 Cor. 10. 16.

whereat Piety stumbleth in the course of Religion, is by adorning vices with the names of virtues: as to call drunken carousing, drinking of Healths; spilling innocent blood, Valour; Gluttony, Hospitality: Covetousness, Thriftiness; Whoredom, loving a Mistress; Simony, Gravity; Pride, Graciousness: Disssembling, Compliment: Children of Belial, Good-fellows; Wrath, Hastiness; Ribauldry, Mirth. So on the other side, to call Sobriety in words and actions, Hypocrisie; Alms-deeds, Vain-glory; Devotion, Superstition; Zeal in Religion, Puritanism; Humility, crouching; scruple of Conscience, Preciseness, &c. And whilst thus we call evil, good, and good, evil, true Piety is much hindered in her progress. And thus much of the first hinderance of piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

*The second hinderance of Piety. 2. The evil example of great persons.* The practice of whose prophane lives they prefer for their imitation, before the precepts of Gods holy word. So that when they see the greatest men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. But to be Swearers, Adulterers, Carousers, Oppressors, &c. Then they think that the using of these holy ordinances, are not matters of so great moment: for if they were, such great and wise men

men would not set so little by them. Hereupon they think; that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven: they suffer themselves to be carried with the multitude, down right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their mindes, the holy Scriptures would teach them, that *Not many men wise after the flesh, not many mighty, not many noble, are called, &c.* but for the most part, the *poor receive the Gospel*, and that *few rich men shall be saved*. And, that *howsoever many are called, yet the chosen are but few*. Neither did the *multitude* ever save any from damnation. As God hath advanced men in greatness above others: so doth God expect, that they in Religion and Piety should go before others: otherwise greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At that time *sinful great and mighty men*, as well as the *poorest slaves, and bondmen*, shall witness, that the *rocks and mountains shall fall upon them*, and *hide them from the presence of the Judge*, and from his just deserved wrath; It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sinne,

\* 1 Cor. 1. 26.

\* Mat. 11. 5.

\* Mat. 19. 23, 24.

\* Mat. 23. 12.

Potentes potentior cruci-  
abuntur. Sep.  
Apoc. 6. 15, 16,  
&c.

Math. 7. 13.

Exod. 23. 2.

Eccles. 8. 11.

\* Rom. 2. 4.  
2 Pet. 3. 10.

\* 1 Sam. 3. 12.  
Exch. 33. 8.

\* Romans 2. 5.  
Cor poenitere  
necesse est.

ἀμάρ-

τον

καρδίας.

\* 1 Sam. 25. 37.

as in Sodom. Better is it therefore with a few to be saved in the Ark: than with the whole world, to be drowned in the flood. Walk with the few gaily, in the Scriptures narrow path to Heaven: but crowd not with the godless multitude, in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatness cannot at that day exempt themselves from their own most grievous punishment.

### The third hinderance of Piety.

3. The long escaping of deserved punishment in this life. Because sentence (saith Solomon) is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God \* leadeth them to repentance. But when his patience is abused, and men's sins are ripened, his Justice will at once both \* begin, and make an end of the sinner: and he will recompence the slowness of his delay, with the grievousness of his punishment. Though they were suffered to run on the score all the days of their life: yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods Judgements; \* a heart that cannot repent. The stone in the reins or bladder, is a grievous pain that kills many a mans body: but there is no disease to the stone in the heart, whereof \* Nabal died, and



and killeth millions of souls. They refuse the trial of *Christ* and his cross: but they are stoned by Hells executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with present judgement, for their outrageous Swearing, Adultery, Drunkenness, Oppression, profaning of the Sabbath, and disgraceful neglect of Gods worship and Service: they begin to doubt of Divine Providence and Justice. Both which two eyes, they would as willingly put out in God, as the *Philistines* boared out the eyes of *Sampson*. It is greatly therefore to be feared; lest they will provoke the Lord to cry out against them as *Sampson* against the *Philistines*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my Providence and Justice. Lead me therefore to these chief Pillars, whereupon the *Realm* standeth: that I may pull the *Realm* upon their heads, and be at once avenged of them for my two eyes! Let not Gods patience hinder thy repentance, but because he is so patient, therefore do thou the rather repent.

Judges 16. 21.

Judges 16. 26.

The fourth binderance of Piety.

4. The presumption of Gods Mercy. For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is merciful*: so that every sinner makes *Christ* the patron of his sin: as though he had come into the world, to bolster sin; and not to destroy the works

John 9. 2.

works of the Devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in sin. God will not shorten his days. But what is this but to be an implicit Atheist? Doubting that either God seeth not his sins, or if he doth, that he is not just; for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful. But to whom? onely to them that repent and turn from their iniquity in Jacob. But if any man blese himself in his heart, saying, I shall have peace; although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst: The Lord will not be merciful unto him, &c. O men & men! who dare blese themselves, when God pronounceth them accursed: look therefore how far thou art from finding repentance in thy self; so far art thou from any assurance or finding mercy in Christ. Let therefore the wicked forsake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God; for he is very ready to forgive.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roaring Despair overthrew: But secure Presumption hath sent millions to perdition without any noise. As therefore the Demons of Israel, sang in their dances, Sin hath

Ps. 59. 30.  
Deut. 9. 19.

11. 2. 2. 2. 2. 2.

Non delin-  
quunt sed pecc-  
ant relin-  
quunt con-  
dempn. Deut.  
10. 1. 7.

1 Sam. 15.

4. 11. 11.

killed his thousands, and David his ten thousands: so I may say, that Despair of Gods mercy hath damned thousands, but the presumption of Gods mercy hath damped ten thousands, and sent them quick to Hell, where now they remain in eternal torments without all help of ease, or hope of redemption. God spared the Thief, but not his fellow; God spared one, that no man might despair: God spared but one, that no man should presume. Joyful assurance to a sinner that repents: no comfort to him that remains impenitent. God is infinite in mercy, but to them onely, who turn from their sins, to love him in holiness: without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the hindrance of presumption, remember, that as Christ is a Saviour, so Moses is an accuser. Live therefore, as though there were no Gospel: dye as though there were no Law. Pass thy life, as though thou wert under the conduct of Moses: depart this life, as if thou knewest none but Christ and him crucified. Presume not, if thou wilt not perish; Repent, if thou wilt be saved.

*The first hindrance of Piety,*

1. Evil company, commonly termed good fellows: but indeed the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The first sign of Gods favour to a sinner, is, to give him grace to forsake evil companions: such who wilfully continue in sin, condemn the means of their calling, gibing at the sincerity

Me mendum est te occidas spes, &c. cum multum spes ne misericordiam incitas in iudicium. Aug. Luke 23. Laronis exemplum non est exemplum imitationis, sed consolationis.

John 5. 45.

Qui dat peccatori veniam, non dabit peccatori poenitentiam. Aug.

Psalms 1.

Apoc. 18. 4.

Luke 22. 62.

Psalms 6. 8.

Luke 1. 7.

cerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the scorners. For as soon as God admits a sinner to be one of his people, he bids him *Come out of Babylon*. Every lewd company is a *Babylon*. Out of which, let every Child of God either keep himself; or if he be in, think that he hears his *Fathers voice* sounding in his ear, *Come out of Babylon, my Child*. As soon as Christ looked in mercy upon Peter, he went out of the company that was in the High Priests Hall, and wept bitterly for his offence. David vowing (upon recovery) a new life, said; *Away from me all ye workers of iniquity, &c.* As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans Religion is the quality of his *Companions*. Prophane Companions are the chief enemies of piety, and quellers of holy motions. Many a time is poor Christ (offering to be new-born in thee) thrust into the *Stable*: when these lewd companions by their drinking, plays, and jests, take up all the best rooms in the Inn of thy heart. Oh, let not the company of earthly sinners, hinder thee from the society of heavenly Saints and Angels.

*The flesh hindrance of Piety.*

6. A conceived fear, lest the practice of Piety should make a man (especially young man) so max too sad, and pensive; whereas indeed, none can prerer joy, nor have more cause to rejoice, than the pious and religi-

ous Christian. For as soon as they are justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the Kingdom of grace descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his Kingdom of glory. This Kingdom of grace consists in three things: first, Righteousness; for having Christs righteousness to justify them before God, they endeavour to live righteously before men. Secondly, Peace, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, the joy of the Holy Ghost, which joy is onely felt in the peace of a good conscience: and is so great, that it \* *passeth all understanding*. No tongue can express it, no heart can conceive it, but onely he that feels it. This is that fulness of joy, which \* *Christ* promised his Disciples, in the midst of their troubles, a joy that no man could take from them. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God: \* *Restore to me the joy thy salvation*. And if the Angels in Heaven \* *rejoyce* so much at the conversion of a sinner: the joy of a sinner converted must needs be exceeding great in his own heart. It is \* *worldly sorrow*, that snows so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them repentance not to be repented

Romans 5. 1.

Romans 14. 17.

\* Phil. 4. 7.

\* Joh. 16. 24.  
Verse 22.

\* Psalm 51. 12.

\* Luke 15. 7. 10.

2 Cor. 7. 10.

of



\* Joh. 14. 16, 17.  
\* 2 Cor. 1. 3.

\* Isa. 57. 1.  
Eccles. 2. 2.

\* Hab. 2. 6.

\* Phil. 2. 8.  
Luke 6. 27.

of; and it doth further their salvation. And in all such tribulation, they shall be sure to have the Holy Ghost to be their \* comforter: who will \* make our consolations to abound through Christ, as the sufferings of Christ shall abound in us. But whilst a man liveth in impiety, he hath \* no peace, saith Esay: his laughter is but madness: (saith Solomon) his riches are but \* clay, saith Habakkuk: nay the Apostle esteems them no better than \* dung in comparison of the pious mans treasure: all his joys shall end in woes, saith Christ. Let not therefore this false fear hinder thee from the practice of piety. Better it is to go sickly (with Lazarus) to Heaven, than full of mirth and pleasure with Dives, to Hell. Better is it to mourn for a time with men, than to be tormented for ever with Devils.

The seventh hindrance of piety.

7. And lastly, The hope of long life: for, were it possible that a wicked liver thought this year, to be his last year: this moneth, his last moneth: this week, his last week: but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himself many years to live in ease, mirth, and fulness, when he had not one night to live longer; so, many wicked epicures falsely promise themselves, the age of many years, when the thread of their life is already almost drawn out to an end. So Jeremy ascribes the cause of the Jews sins and calamities

Flies & scires  
worse than  
any other  
bites, and  
can be  
killed  
by the  
heat of the  
sun.  
The. Mos.  
Luke 12. 19, 20.  
Lam. 2. 9.



calamities to this, That *she* remembered not her last end.

The longest space betwixt a mans coming by the womb, and going by the grave, is but *short*; for man that is born of a woman, hath but a short time to live: He hath but a few days, and those full of nothing but trouble. And except the Practice of Piety; how much better is the state of the childe that yesterday was Baptized, and to day is buried, than *Metusalems*, who lived nine hundred sixty nine yeers, and then dyed? of the two, happier the Babe, because he had less sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, a man dyeth daily.

Hark in thine ear, O secure fellow; thy life is but a puff of breath in thy nostrils, trust not to it. Thy Soul dwels in a house of Clay, that will fall ere it be long; as may appear by the dimness of thy eyes, the deafnesse of thy ears, the wrinkles in thy cheeks, the rottenness of thy teeth, the weaknesse of thy sinews, the trembling of thy hands, the Kalender in thy bones, the shortnesse of thy sleep, and every gray haire, as so many Summoners, bids thee prepare for thy long hour. Come let us in the mean while walk to thy Fathers Coffin: break open the lid; see here, how that corruption is thy Father,

G

and

Job 14. 2.

Quotidie morimur, quotidie enim demitur pars vite, & tunc quoque cum crescimus, vita decrescit. Vides.  
1 Cor. 15. 31.  
Ish. 2. 21.

Job 17. 14.

Homo est fanus  
usq; ad 40. an-  
num, deinde u-  
bi agnovit se  
esse fanum, vi-  
ra consumpra  
est. *Luth.*

Mors scepra  
lignibus ex-  
quar.

and the worms thy Mother and Sister : leett thou know these are ? so must thou be ere long : fool ! thou knowest not how soon. Thy *Houre-glasse* runneth apace, and in all places, death in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery : for a man lives *forty* years before he knowes himself to be a fool, and by that time he seeth his folly, his life is finished.

Harken (*Husbandman*) before thou see'st many more crops of *harvest*, thy self shall be ripe, and *Death* will cut thee down with his *Sickle*. Hark (*Tradesman*) ere many six months go over, thy last month will come on : after which thou shalt trace away and *trade* no longer. Hark (*most grave Judge*) within a *few* terms, the term of thy *Life* approacheth : wherein thou shalt cease to *judge* others, and go thy self to be *judged*. Hark (*O man of God*) that goest to the *Pulpit*, preach this Sermon, as it were the *last* that thou shouldst make to thy people. Hark (*Noble-man*) lay aside the *high conceit* of thy *honour* ; *Death*, ere it be long, will lay thine *honour* in the dust, and make thee as base as the earth that thou treadest under thy feet. Hark (*thou that now readest this book*) assure thy self ere it be long, there will be but two *holes*, where now thy *two eyes* are placed : and others shall read the truth of this lesson upon thy *bare skull*, which now thou readest in this *little Book* : How soon I know not, but

but this I am sure of; a that thy time is appointed, thy b moneths are determined, thy c dayes are numbred, and thy very d last hour is limited, beyond which thou shalt not pass: For then, the e first horn of death, mounted on his f pale Horse, shall alight at thy door: and (notwithstanding all thy wealth and Honour, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his Prisoner, and keep thy body under a load of Earth, until that day come, wherein thou must be brought forth to receive according to the things which thou hast done in that body, whether it be good or evil. O let not then the false hope of an uncertain long life hinder thee from becoming a present Practicer of religious Piety. God offereth grace to day, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their impenitency ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured: for custom of sin, breeds hardnesse of heart: and the impediments which hinder thee from repenting now, will hinder thee more when thou art more aged.

A wise Man being to go a far and foul Journey, will not lay the heaviest burden upon the weakest horse. And with what conscience canst thou lay the great load of repentance, on thy feeble and tired old age? whereas now in thy chiefest strength

G 2

thou

a Job 14. 14.  
b Job 24. 5.  
c Psal. 9. 12.  
Dan. 5. 26.  
Scit sua cuique  
diem. Vir-d. 11.  
9. and Joh. 13.  
2. c Job 17. 13.  
f Apoc. 6. 2.

2 Cor. 5. 10.

Psalm 95. 7.  
Heb. 3. 7.  
Poenitenti veni-  
am spondit,  
sed vivendi in  
crastinum non  
spondit.  
Chrys.  
Nemo ram di-  
vos habuit fa-  
ventes crasti-  
num ut possit  
sibi polliceri.  
Sen-Ep. 5. 15.



Din. 1.4.  
1 Sam. 3.8.

If the King of Babel would have young men (well favoured, and such as had ability in them) to stand in his Palace, shall the King of Heaven have none to stand in his courts but the blind and lame; such as the soul of David hated? Thinkest thou, when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old Master again: That as thou hast all the dayes of thy life done his work; so he may in the end pay thee thy wages. Is that a fit time to undertake by the serious exercises of repentance (which is the work of works) to turn thy sinfull soul to God; when thou art not able with all thy strength to turn thy weary bones on thy soft bed? If thou findest it so hard a matter now; thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy Conscience will clogge thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished aforehand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the words of comfort from others, nor to pray alone, nor to jyn with others who pray for thee. It may be thou shalt be taken with a dumb palsey, or such a dead senselesnesse that thou shalt neither remember God, nor think upon thine own estate: and dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindful now to serve him in thy life? The fear

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

Apoc. 3. 22.

Nascentes mo-  
rtemur finisq; ab  
originae pender.  
Et pubescentes  
iuncta senectia  
premit. Mani-

of death will drive many at that time to cry, *Lord, Lord*; but *Christ* protesteth, that he will not then know them for his. Yea, many shall then (like *Esau*) with tears seek to repent; and yet finde no place of repentance. For Man hath not free-will to repent when he will, but when *God* will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thy own fists upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of heaven, when thou knockest in thine Adversity; who in thy Prosperity wouldest not suffer *Christ*, whilest he knocked, to enter in at the Doore of thy heart. Trust not either late repentance, or long life: not late repentance, because it is much to be feared, lest that the repentance, which the fear of death enforceth, dyes with a man dying. And the Hypocrite, who deceived others in his life, may deceive himself in his death. *God* accepteth none but Free-will Offerings, & the repentance which pleaseth him must be voluntary, and not of constraint. Not long life, for old age wil fall upon the neck of youth; and as nothing is more sure than Death, so nothing is more uncertain than the time



time of dying. Yea oftentimes when ripeness of sin is hastened by outrageousness of sinning; God suddenly cutteth off such vicious livers, either with the sword, intemperatenesse, luxury, surfeit, or some other fearful manner of sickness. Maist thou not see, that it is the evil spirit that perswades thee to defer thy repentance till old age; when experience tells thee, that not one of a thousand that takes thy course, doth ever attaine unto it? Let Gods holy Spirit move thee not to give thy self any longer to eat and drink with the drunken, lest thy Master send Death for thee in a day when thou lookest not for him, and in an hour that thou art not aware of; and so suddenly cut thee off, and appoint thee thy portion with the hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest a long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appeare to have been but as a tale that is told, a vanishing vapour, a fleeting shadow, a seeming dream: a glorious flower, growing, and flourishing in the morning, but in the evening cut down and withered; or like a weavers shuttle, which by winding here and there swiftly unwindeth it self to an end. It is but a moment, saith Saint Paul. O then the madnesse of Man! that for a moment of sinful pleasure, will hazard the loss of an Eternal weight of glory.

These are the seven chief hinderers of Piety, which must be cast out like Mary

Nequitias viri non finit esse senem.

Mat. 24. 29.

a Deut. 30. 16.  
Prov. 3. 2.  
Psal. 34. 11, &c.  
b Psalm 90. 6.  
c James 4. 14.  
d Psalm 109. 13.  
e Psalm 96. 5.  
f Psalm 90. 5.  
g 1 Pet. 1. 24.  
h Psalm 90. 6.

1 Tim. 3. 12.

k 2 Cor. 4. 17.  
l Heb. 11. 25.  
m 2 Cor. 4. 17.

Mar. 16.9.

Luke 8.2.

*Magdalens seven devils, before ever thou canst become a true practicer of Piety, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.*

*The conclusion.*

**T**O conclude all ; for as much as thou seest, that without Christ thou art but a slave of sin, Deaths vassal, and Worms meat ; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end ; what wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time the Empire of Augustus, the riches of Cræsus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare, and fine Apparel of Dives ? for what should it avail a man (as our Saviour saith) to win the whole world for a time ; and then to lose his soul in Hell for ever ?

Heb. 3.13.

And seeing that likewise thou seest how great is thy happinesse in Christ ; and how vain are the hinderances that debarre thee from the same ; beware (as the Apostle exhorteth) of the deceitfulness of sin : For that sin, which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul : and in the mean while burden unawares thine impenitent heart.

Sin

Sin (as a *Serpent*) seems beautiful to the eye : but take heed of the sting behind : whose *venemous* effects if thou knewest, thou wouldest as carefully flee from sin, as from a *Serpent* : for

1. Sin did never any man good, and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses, that ever befell thee : *Foos* (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. *Jeremy* in lamenting manner asketh the question, *wherefore is the living man sorrowful ?* The holy Ghost answereth him ; *man suffereth for his sin.* Hereupon the Prophet takes up that dolefull out-cry against sin, as the cause of all their miseries, *Woe now unto us that ever we have sinned.*

3. If thou doest not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame and Judgements, then ever hitherto befel thee. Read *Levit. 19. 18, &c. Deut. 28. 17, &c.*

4. And lastly, if thou wilt not cast off thy sin, God (when the measure of thine iniquity is full) will cast thee off for thy sin ; for as he is just, so he hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternall wrath due thereto in the world to come,

*Psal. 107. 17.*

*Lam. 3. 39.*

*Lam. 3. 16.*

*Gen. 12. 12.*

Dan. 4.27.

2 Sam. 12. 13.  
Jonah 3. 5. &c.  
Luke 22. 26.

2 Cor. 5. 20.

Mark 5. 20.

and be assured that thou art not one of those who are given over to a reprobate sense; Let then (O sinner) my counsel be acceptable unto thee: break off thy sinnes by righteousness, and thine iniquities by shewing mercy towards the poor: O let there (at length) be an healing of thine error. Nathan used but one parable, and David was converted; Jonas preached but once to Ninive, and the whole City repented: Christ looked but once on Peter, and he went out and wept bitterly. And now that thou art oft and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets, yea, that God himself by his Embassadors doth pray thee to be reconciled unto him, leave off thine adultery with David, repent of thy sins like a true Ninevite, and whilest Christ looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences. Content not thy self with that formall Religion, which unregenerated men have framed to themselves instead of sincere devotion: for in the multitude of opinions most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an Antipathy betwixt some vices: ) but remember that Christ saith, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Consider with

with thy selfe, how farre thou comest short of the Phariſees in Fasting, Praying, frequenting the Church, and in giving of Almes. Think with thy self how many Pagans, who never knew Baptism, yet in morall vertues, and honesty of life, doe go far beyond thee. Where is then the life of Christ thy Master, and how far art thou from being a true Christian? if thou doeſt willingly yield to live in any one grosse sin, thou canst not have a regenerated soul, though thou reformat thy self like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandements of God alike, for (saith Saint James) *he that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us lay aside (not some, but) all Malice, Guile, and hypocrisie, &c. One sin is enough to damn a mans sou', without Repentance: dreame not to go to Heaven, by any neerer, or easier way than Christ hath trained unto us in his word. The way to Heaven is not easie, or common, but strait and narrow: yea so narrow, that Christ protesteth that a Rich man shall hardly enter into the Kingdome of heaven, and that those who enter, are but few: and that those few cannot get in, but by striving: and that some of those who strive to enter in, shall not be able. This all Gods Saints (whilst they here lived) knew well: when with so often fastings, so earnest prayers, so frequent hearing the word, and receiving the Sacraments, and with such

Mark 6. 20.

James 2. 10.

1 Pet. 2. 1.

Matt. 7. 14.

Mark 10. 23.

Matt. 7. 14.

& 12. 14.

Luke 13. 24.

such abundance of tears, they devoutly begged at the hands of God for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the devil, which perswades thee now, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul, and to go the right and safe way to Heaven, get forthwith (like a *wise Virgin*) the *Oil of Piety* in the *Lamp* of thy *conversion*; that thou mayest be in a continual readinesse to meet the *Bridegroom*, whether he cometh by *Death*, or by *Judgement*: Which that thou mayest the better do; let this be thy *daily practice*.

*How a private man must begin the morning with Piety.*

**A**S soon as ever thou wakest in the morning, keep the *Door* of thy heart fast shut, that no *Earthly thought* may enter, before that *God* be come in first: and let him (before all others) have the first place therein. So all evill thoughts, either wil not dare to come in, or shall the easier be kept out; and the heart will more labour of *Piety* and *godliness* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of *God*, and his *Word*; and dressed like the *Lamp* in the *Tabernacle* every morning and evening,

Primitia oris  
in cordis Deo  
offerenda.  
Ambr. in Ps. 119.

Exo. 27. 20, 21.



evening, with the oyl olive of Gods word ; and perfumed with the sweet incense of prayer : Satan will attempt to fill it with worldly cares or fleshly desires, so that it wil grow unfit for the service of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

Exod. 30. 6, 7.  
Psal. 14. 1, 2.

Begin therefore every dayes work, with Gods word and Prayer : and offer up unto God upon the Altar of a contrite heart the groans of thy Spirit, & the calves of thy lips as thy morning sacrifice, and the first fruits of the day : and as soon as thou awakest, say unto him thus :

Psal. 61. 7.  
Rom. 8. 22.  
Hos. 13. 2.

*A Short Soliloquy, when one first wakes  
in the Morning.*

**M**Y soul waiteth upon thee, O Lord, more than the Morning Watch watcheth for the morning. O God, therefore be mercifull unto me, and blisse me, and cause thy face to shine upon me : fill me with thy mercy this Morning, so shall I rejoyce and be glad all my dayes.

Psal. 130. 6.  
Psal. 67. 1.

*Meditations for the Morning.*

*Then Meditate,*

1. **H**OW Almighty God can (in the Resurrection) as easily raise up thy body out of the grave, from the sleep of death; as he hath this morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which Resurrection day

Psal. 132. 16.  
2 Thes. 1. 10.  
Jude v. 14.  
Phil. 3. 20.  
Mat. 13. 13. &  
19. 2.

Luke 6. 35.

Acts 27. 32.  
1 Cor. 6. 3.  
Jude v. 15.

Luke 14. 14.

1 Pet. 5. 8.  
Iob 1. 7.

Iob. 1. 10.  
Psal. 121. 1.  
Psal. 34. 7-8.  
19. 11.  
Gen. 34. 1, 2.  
2 Reg. 6. 16.  
Luke 22. 61, 62.

day, Christ, shall come to be glorified in his Saints: and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glory, the body of Christ surpassing them all in splendor and glory; and the Godhead excelling it. If the rising of one Sun, make the morning skie so glorious, what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies far brighter than the Sun, shall appear and accompany Christ, as his glorious train, comming to keep his general sessions of righteousness, and to judge the wicked Angels and all ungodly Men? and let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that day which is properly termed the Resurrection of the just. Beasts have bodily eyes, to see the ordinary light of the day: but endeavour thou with the eye of Faith, to foresee the glorious light of that day.

2. That thou knowest not how neer the evill spirit (which night and day like a roaring Lyon, walketh about seeking to devour thee) was unto thee whilest thou slepest, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had not God bedged thee and thine, with his ever-waking providence, and guarded thee with his holy and blessed Angels.

3. If

3. If thou hearest the *Cock* crow: remember Peter to imitate him: and call to mind that *cock-crowing* sound of the last trumpet, which shall waken thee from the dead. And consider in what case thou wert, if it sounded now: and become such, as if thou wouldst wish to be then, lest at that day thou wilt wish that thou hadst never seen this: yea, curse the day of thy naturall birth, for want of being new borne by spirituall grace. \* When the *cock crows* the *theife* despaires of his hope, and gives over his nights enterprife: So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout Soul wakening her self with Morning prayer.

4. Remember that Almighty God is about thy bed, and seeth thy down-lying and thy uprising: understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awful presence of God, and in the sight of his holy *Angels*.

5. As thou art putting on thine apparel remember, that they were first given as coverings of shame; being the filthy effect of sin: and that they were made but of the offals and excrements of dead beasts. Therefore, whether thou respect the *stuff*, or the first institution, thou hast so little cause to be proud of them, that thou hast  
great

Ier. 2. 14.  
Job 3. 2.  
Titus 3. 5.

\*Gallo-caneme  
suas Latro re-  
linquit infidias  
8c. Am. Hexam  
1. 5. c. 14.

Psal. 139. 2. 3.  
Gen. 31. 42. &  
32. 1, 2.  
Psal. 91. 5, 11.  
Aps. 12. 11,

Mar. 22. 17.  
Rom. 3. 14.  
1-Cor. 1. 30.  
Phil. 3. 9.  
Apoc. 19. 18.  
Eph. 4. 24.  
Apoc. 16. 19.

Mat. 23. 13.  
Luke 12. 48.

Lam. 3. 25,  
Psal. 19. 5.

Wisd. 15. 23.

great cause to be *humbled* at the sight and wearing of them, seeing the *richest apparel* are but fine covers of the  *fourest shame*. Meditate rather, that as thine apparel serves to cover thy shame, and to fence thy body from cold : so thou shouldest be as careful to cover thy soul with that *wedding garment*, which is the righteousness of Christ, and (because apprehended by our Faith) called the righteousness of the *Saints* : Lest whilst we are richly apparelled in the sight of man, we be not found to walk *naked*, (so that all our *filthinesse* be seen) in the sight of God. But that with his *righteousnesse* (as with a *Robe*) we may cover our selves from perpetual shame, and shield our souls from that fiery cold that will procure eternal *weeping and gnashing of teeth*. And withall consider how blessed a people were our *Nations*, if every *silken suit* did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these *outward blessings*, of him he should receive greatest *inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their accounts.

6. Consider how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life : and in causing the Sun, after his uncessant race, to rise up again to give thee *light*. Let not then his *glorious light* burn in vain, but prevent rather (as oft as thou canst) the *Sun-rising*, to give God *thanks* : and kneeling down

down at thy bed-side salute him at the day  
spring with some devout *Antelucanum*, or  
Morning *Soliloquy*: containing an humble  
confession of thy sins, the pardon of all thy  
faults, a thanksgiving for all his benefits,  
and a craving of his gracious protection to  
his Church, thy self, and all that do belong  
unto thee.

*Brief directions how to read the holy Scri-  
ptures, once every year over, with ease,  
profit and reverence.*

**B**UT for as much that as faith is the soul,  
so reading and meditating of the word  
of God, are the Parents of Prayer: There-  
fore before thou prayest in the Morning,  
first read a Chapter in the word of God,  
then meditate a while with thy self how  
many excellent things thou canst remem-  
ber out of it.

As first, what good counsels or exhorta-  
tions to good works, and to a holy life.

Secondly, what threatnings of judgments  
against such and such a sin: and what fear-  
ful examples of Gods punishment or ven-  
geance upon such and such sinners.

Thirdly, what blessings God promiseth to  
*Patience, Charity, Mercy, Almshouses,*  
*Zeal in his service, Charity, Faith, & trust*  
in God, and such like Christian vertues.

Fourthly, what gracious deliverances  
God hath wrought: and what special  
blessings he hath bestowed upon them, who  
are his true and zealous servants.

Fifthly,

Fifthly, apply theſe things to thine own heart, and read not theſe chapters, as matters of *hiſtorical* diſcourſe; but as if they were ſo many *Letters* or *Epistles* ſent down from God out of Heaven unto thee: for *whatſoever is written, is written for our learning*, Rom 15. 4.

Sixthly, read them therefore with that reverence, as if God himſelf ſtood by, and ſpake theſe words unto thee, to excite thee to thoſe *vertues*, to diſſwade thee from thoſe *vices*: aſſuring thy ſelf, that if *ſuch ſins* (as thou reaदेष्ठ there) be found in thee without repentance, the *like plagues* wil fall upon thee: but if thou doeſt practice the *like piety and vertuous deeds*, the *like bleſſings* ſhall come upon thee and thine.

Epictet. diſt.

In a word; apply all that thou reaदेष्ठ in holy Scripture, to one of theſe two heads chiefly, either to confirm thy *faith*, or to encrease thy *repentance*; for as *Suſtine & Abſtine*, hear and forbear, was the Epitome of a good Philoſophers life, ſo *Crede & Reſpiſce*, believe and repent, is the whole ſumm of a true Chriſtians profeſſion. One Chapter thus read with *underſtanding*, and meditated with *application*, wil better feed and comfort thy ſoul, than *ſtue* read and run over without marking their *ſcope* or *ſenſe*, or making any uſe thereof to thine own ſelf. If in this manner thou ſhalt read three Chapters every day: one in the Morning, another at Noon, and the third at Night (reading ſo many *Pſalms* inſtead of a Chapter, as our Church Liturgy appoints for Morning



Morning or Evening Prayer) thou shalt read over all the *Canonical* \* Scripture in a year ; except six chapters, which thou mayest add to the *task*, of the last day of the year. The reading of the *B.ble* in order, will help thee the better to understand both the *History* and *scope* of the holy *Scripture*. And as for the \* *Apocrypha*, being but penned by *Mans spirit*, thou mayest read them at thy pleasure ; but beleeve them so far as they agree with the *Canonical* Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy businesse will not permit thee so much time as to read every morning a Chapter, &c. O *Man*, remember that thy life is but short, and that all this business is but for the use of this short life : but salvation or damnation is everlasting ! Rise up therefore every morning by so much time the earlier : defraud thy foggy flesh, of so much sleep, but rob not thy soul of her food, nor God of his service : And serve the *Almighty* duly whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God* of holinessse, whereof he warneth us by repeating so often, \* *Be ye holy, for I am holy*. And when he devoured with a sudden

\* In the Canonical Books of the Old Testament there are 931. Chapters : but distributing 150. Psalms into 60. parts, thou shalt find but 341. Which being added to 200. (the number of the Chapters in the New Testament) will amount to 301. dividing which by 3. unto 365. (the number of the days of the year) there will remain but 6. Which thou must dispose of as is prescribed.

\* Hos viginti duos libros lege ; cum Apocryphis vero nihil habeas negotii, has tantum audisse meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostoli & primi Episcopi, ver-

eatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesie non transgrediaris illius terminos. At veteris Testamenti (ut dictum est) viginti duos meditare libros. \* *Cyillus Hierosolymitan. Catechiz. 4.* \* *Exod. 16. 36.*

\* *Levit. 11. 44. & 19. 2. & 20. 7.*

1 Pet. 2. 5.  
Lev. 16. 2.

verſ. 3.

Deut. 23. 13, 14.

Job 11. 13, 14.

Isa. 1. 16.

fire, Nadab and Abihu, for offering unto him incense with strange fire, (like those now a- dayes, who offer prayers from hearts fraught with the fire of lust and malice : ) the Lord will give no other reason of his Judgements but this, *I will be sanctified in them that come near me.* As if he should have said, If I cannot be sanctified by them, who are my servants, in serving me with that holinesse that they should, I will be sanctified on them, by confounding them with my just Judgements, which their lewdnesse doth deserve. God therefore cannot abide any wilful uncleanness, or fithinesse in them, who serve him : insomuch that he commanded the Israelites, that when they were in Camp against their enemies, they should dig a hole with a padd'e, and cover their excrements : his reason is, *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give thee thine enemies before thee : therefore thy host shall be holy, that be see no filthy thing in thee, and turn away from thee.*

If he will have men to be so holy in time of War in the Field, how much more holiness expecteth he at our hands in time of peace in our houses ? therefore saith Zopher in Job ; *If thou prepare thine heart, & stretch out thine hand towards God to pray : if iniquity be in thine hand, put it far away, & let no wickednesse dwell in thy Tabernacle.* For as Esay saith ; *if there be any uncleanness in our hands, that is, any sin whereof we have not repented,* though

though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sins; and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy calling and the image of God which thou bearest; shut thy chamber door, and kneel down at thy beds side, or some other convenient place, and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of the soul, offer up unto God, from the altar of a contrite heart, thy prayer as a morning sacrifice through the mediation of Christ, in these or the like words.

*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible Power & Majesty, whose glory the very Heaven of Heavens is not able to contain: look down from Heaven upon me thine unworthy servant, who here prostrate my self at the Footstool of thy Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Sonne, in whom only thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with mine unclean lips,

1 Kings 8.27.  
Psal. 122.7.  
Heb. 4.6.  
Dan. 9.18.  
Mat. 3.17.

Isa. 6. 3.

Psal. 51. 5.

Gen. 6. 5.

Mat. 15. 19.

Mat. 12. 34.

Dan. 9. 10.

Dan. 9. 11.

Lev. 16. 14: &amp;c.

lips to so holy a God as thou art. For thou knowest that in sin I was conceived and born, and that I have lived ever since in iniquity: so that I have broken all thy holy Commandements, by sinful motions, unclean thoughts, evil words and wicked works: omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou mayst confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord I do here with grief of heart confess unto thee, &c.*]

And for these my sins, O Lord, I stand here guilty of thy curse, with all the miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts; Yea Lord, I confesse that it is thy goodnesse which endureth for ever, and thy compassion which never failes, that is the cause that I have not been long ago consumed. But with thee, O Lord, there is mercy and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty, that thou wouldest not enter into judgement with thy servant, neither be extream to mark what I have hitherto done amiss: for if thou doest, then no flesh can be justified in thy sight;

nor

Deut. 7. 26.

Dan. 9. 11.

Gal. 3. 10.

Eph. 9. 13.

James 3. 22.

Psal. 130. 7.

Psal. 5. 7.

Psal. 13. 5.

Psal. 14.

nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin with the merits of that precious blood which Jesus Christ hath shed for me. And seeing that he hath born the burden of that curse, which was due for my transgressions, O Lord deliver me from my sins, & from all those judgments w<sup>ch</sup> hang over my head, as due unto me for them: and separate them as far from thy presence, as the east is from the west; bury them in the burial of Christ, that they may never have power to rise up against me, to shame me in this life, or condemn me: in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the blood of thine immaculate Lamb, but also to purge my heart by thy holy Spirit, from the dross of my natural corruptions: that I may feel thy Spirit more and more killing my sin, in the power and practice thereof: so that I may with more freedom of mind, and liberty of will, serve thee the everlasting God in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy faithful & unfeigned servant, unto my lives end: that when this mortal life is ended, I may be made partaker of immortality, and everlasting happiness in thy heavenly kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number and remnant of dayes, which thou hast

Ezek. 26. 25.  
1 John 1. 9.

Gal. 3. 13.

Psalms 103. 12.

Col. 2. 12, 13.  
Eph. 2. 5, 6.

John 1. 29.  
Psalms 51. 7, 10.

Gal. 4. 24,  
25.  
Luke 1. 74, 75.

Mat. 24. 13.

Psal. 90. 12.

hast appointed me for to live in this vale of misery, Teach me so to number my dayes that I may apply my heare unto wisdom: and as thou doest add dayes unto my life; so, good Lord I beseech thee, add repentance and amendment to my dayes, that as I grow in yeares, so I may encrease in grace and favour with thee and all thy people. And to this end give unto me a supply of all those graces, which thou knowest to be wanting in me and necessary for me, with an increase of all those good gifts wherewith thou hast already endowed me: that so I may be the better inabled to lead such a godly life and honest conversation, as that thy name may thereby be glorifi'd, others may take good example by me, and my soul may more cheerfully feed on the peace of a good conscience, and be more replenished with the joy of the Holy Ghost. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks for all those blessings which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal purpose elected me before the foundation of th world was laid, unto salvation in Jesus Christ: for that thou hast created me in thine own Image, and hast begun to restore that in me which was lost in our first Parents: for that thou hast effectually called me by the working of thy Spirit, in the preaching of the Gospel and the receiving of thy Sacraments, to thee

Rom. 14. 17.

Eph. 1. 4.  
Mat. 25. 34.  
Gen. 9. 6.  
Eph. 4. 24.  
Col. 3. 10.  
Rom. 8. 28.  
Mat. 22. 3.  
Rom. 1. 6.  
Rom. 16. 25, 26.  
1 Pet. 2. 8, 9.  
Apoc. 5. 9.



the knowledge of thy saving grace and obedience of thy blessed will : for that thou hast bought and Redeemed me with the blood of thine *only begotten Son*, from the torments of Hell, and thrall of Satan : for that thou hast by *faith in christ*, freely justified me, who am by nature the child of wrath : for that thou hast in good measure sanctified me by thy holy Spirit, and given me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, raiment, peace, prosperity, and plenty, and for that thou hast preserved me *this night* from all perils and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleep, so I beseech thee waken my soul from sin, and carnal security ; and as thou hast caused the light of the day to shine in my bodily eyes : so, good Lord, cause the light of thy word, and holy Spirit, to illuminate my heart : and give me grace, as one of thy Children of light, to walk in all holy obedience before thy face this day : and that I may endeavour to keep faith and a clear conscience toward thee, and towards all Men, in all my thoughts, words, and dealings. And so, good Lord, bless all my studies and actions which I shall take in hand this day ; as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my finall

H

accounts

Rom. 5. 28.  
Gal. 2. 16.  
Eph. 1. 3.  
1 Cor. 6. 11.  
1 Pet. 1. 2.  
2 Pet. 3. 9.

Eph. 5. 13.

Luke 16. 8.  
Phil. 2. 15.  
Acts 24. 16.

2 Cor. 1. 6.  
Zech. 3.

Psal. 34. 71.

Psal. 91. 11.  
Psal. 31. 5.  
Luke 23. 46.

Neh. 13. 36.

Psal. 8. 18, 19.

accounts unto thee for them. O my God, keep thy servant that I doe no evil unto any man this day: and let it be thy blessed will, not to suffer the Devil, nor his wicked angels, nor any of his evil members, or my malicious enemies, to have any power to do me any hurt or violence. But let the y of thy holy providence watch over me for good, and not for evil: and command thy holy Angels to pitch their tents round about me, for my defence and safety in my going out and coming in, as thou hast promised they should do about them that feare thy Name; For, into thy hands, O Father, I do here commend my soul, and body, my actions, and all that ever I have to be guided, defended and protected by thee: being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty forget thee; yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church, and chosen people, where-soever they live upon the face of the earth. Defend them from the rage and tyranny of the Devil, the world and Antichrist; Give thy Gospel a free and joyfull passage through the world, for the conversion of those who belong to thine election and kingdom.

Bless the Churches and Kingdoms (where-  
in we live) with the continuance of Peace,  
Just c.

Justice, and true Religion. Defend the Kings Majesty, from all his enemies, and grant him a long life, in health and all happiness to reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, & all her princely issue. Encrease in them all heroical gifts, and spiritual graces, which may make them fit for those places, for which thou hast ordained them; direct all the Nobility, Bishops, Ministers and Magistrates of this Church and Common-wealth, to govern the Commons in true Religion, Justice, Obedience, and tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy Name; and comfort as many among them as are sick, and comfortlesse in body, or mind; especially, be favourable to all such as suffer any trouble or persecution for the *last* money of the truth, and holy Gospel. And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom; for the glory of thy name, the further enlarging of the truth, and the more ample encrease of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful dayes. And give me grace that, like a wise Virgin, I may be prepared with Oyl in my Lampe, to meet thee the sweet Bridegroom of my Soul at thy coming, whether it be by the day of death or of Judgement: and then, Lord Jesus, come when thou wilt, even Lord Jesus come quickly. These and all other

H

graces

Isa. 36. 8.  
Psa. 72. 15.  
1 Tim. 2. 2.  
Heb. 6. 14.

1 Tim. 2. 2.

Jam. 5. 15.  
Heb. 11. 36.  
1 Cor. 10. 15.  
2 Tim. 2. 9.  
2 Cor. 1. 6, &c.

Mar. 15. 12, &c.

graces which thou knowest needful and necessary for me, this day and evermore, I humbly craye and beg at thy hands, O Father, giving thee thy glory, in that form of Prayer, which Christ himself hath taught me to say unto thee, *Our Father which art in Heaven, hallowed be thy name, &c.*

*Meditations to stir us up to Morning Prayer.*

**I**F when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate that prayer is the *spiritual sacrifice, wherein God is well pleased*: and therefore it is so displeasing to the Devil, and so irksome to thy flesh. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise: assuring thy self that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

2. Forget not how the *Holy Ghost* puts it down as a special note of Reprobates: *they call not upon the Lord, they call not upon God.* And when *Eliphaz* supposed that *Job* had cast off the fear of God, and that God had cast *Job* out of his favour, he charged him that he restrained prayer before God, making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *whosoever shall call on his name shall be saved.* It

Heb. 13. 15, 16.

Psal. 14. 4.  
Esa. 55. 4.

Job. 13. 4.

Rom. 10. 13.

is certain, that he who maketh no conscience of the duty of Prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer are one, and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God, it is sure that he hath his measure of grace in this world; and he shall have his portion of glory in the life which is to come.

Zach. 12. 12.

3. Remember, that *as loathing of meat.* and *painfulness* of speaking are two Symptoms of a sick body: so *irksomnes* of praying when thou talkest with God, and *carelessness* in hearing when God by his word speaks unto thee, are two sure signs of a sick soul.

4. Call to minde the zealous devotion of the Christians in the *Primitive Churches*, who spent many whole nights and vigils in *watching* and *praying* for the forgiveness of their sins: and that they might be found ready at the comming of Christ. And how that *David* was not content to pray at *Morning*, at *Evening*, and at *Noon*: but he would also rise up at *Midnight* to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one hour in praying, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or a *Play*; yea, whole dayes and nights in *Carding* and *Dicing* to please the *flesh*; be ashamed

Psalm 55. 16, 17.

Mat. 20. 40.



to think a prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider that if the *Papists* in their blind superstition, do in an *unknown* and therefore a *uncleling* Tongue (fit onely for the children of *b mystical Babylon*) mutter over upon their *e Beades*, every Morning and Evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers: how shall they in their *superstitious* devotion, rise up in judgement against thee, professing thy self to be a true worshipper of Christ? if that thou thinkest those Prayers to be too long a task, being shorter for quantity than theirs, but ar more profitable for quality, tending onely to *Gods* glory, and thy good; and so compiled of Scripture phrase, as that thou maist speak to God, as well in his own holy words, as in thine own native language; Be ashamed, that *Papists* in their *superstitious* worshipping of creatures should shew themselves more devout than thou, in the *sincere* worshipping of the true and onely God. And indeed, a prayer in private devotion, should be one *e* continued speech, rather then many broken fragments.

6. Lastly, when such thoughts come in to thy head, either to keep thee from prayer, or to distract thee in praying: remember that those are the *Fowles* which the *evil one* sends to devour the good seed, and the carcases of thy spiritual sacrifice: but

2:1 Cor. 14. 13.  
1st. 10. 26, 27.  
Gen. 11. 7, 9.  
Apoc. 17. 5.  
b A Superstiti-  
on. Qui filo  
inferis nume-  
rant sua mur-  
mura baccis.  
Mart. Alpha  
lib. 3.

d John 17. 3.  
e Vox continua-  
ta, non concisa  
le media ut bar-  
tologia veri-  
tur. Perkins  
de unicatione  
cinci. c. 19.  
Mat. 13. 19.  
Gen. 25. 11.



but endeavour, with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are dull, and thy mind not apt for Prayer and holy devotion, strive not too much for that time: but humbling thy self at the sense of thine infirmities & dulness, knowing that God accepteth the willing mind, (though it be oppressed with the heaviness of the flesh) endeavour the next time to recompence this dulness by redoubling thy zeal, and for the time present commend thy soul to God in this, or the like short Prayer.

*Another short Morning Prayer.*

O Most gracious GOD and merciful FATHER, I thine unworthy Servant, do here acknowledge that as I have been born in sin, so I have lived in iniquity; and broken every one of thy Commandements, in thought, word and deed, following the desires of mine owne Will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in hell fire, if thou shouldest but deale with me according to thy justice and my desert. Wherefore, O heavenly Father, I beseech thee, for thy Son *Jesus Christ* his sake, and for the merits of that bitter death and bloody Passion, which I believe that he hath suffered for me, that thou wouldest par-

don and forgive me all my *sin*s, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy good *Spirit* lead me in thy *truth*, and *crucifie* in me more & more all worldly and carnal *lusts*, that my *sin*s may more and more *dye* in me; and that I may serve thee in *unfeigned righteousness* and holiness this day, and all the *dayes* of my life; that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdom. And here O Lord, from the bottome of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *youth*, until this *present* day and hour by thy most gracious *providence*.

I thank thee more especially, for that thou hast defended me this night from all perils & dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee keep me this day from all evil that may hurt me, and from falling into any gross sin that should offend thee. Set thy fear before mine eyes, and let thy *Spirit* so rule my heart, that all that I shall think, do, or speak, this day may

may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end I commend my *self*,\* and all my wayes and actions, together with all that do belong unto me, unto thy gracious *direction and protection*: praying thee to keep both them and me from all *evil*: and to give a blessing to all our honest labours & endeavours. Defend thy whole Church from the tyranny of the World, and of Antichrist; preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely issue, endue them with thy grace, and defend them from all evil. Bless all our *Ministers* and *Magistrates*, with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgements: comfort all those that are sick and comfortlesse; Lord, keep me in a continual readinesse, by faith and repentance for my last end, that whether I live or dye, I may be found thine own, to thine eternal glory, and mine everlasting *salvation*, through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer, which he hath sanctified with his own lips, saying, *Our Father, &c.*

*Further Meditations to stir us up to Prayer  
in the Morning.*

**T**Hink not any business of hast (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate

1. That the greater thy business is, by so much the more need hast thou to pray for Gods good Speed and blessing thereon: seeing it is certain that nothing can prosper without his blessing.

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee: and if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill aires, how much more careful shouldest thou be to pray to preserve thy soul from evill temptations.

4. That the time spent in Prayer, never hindereth, but furthereth and prospereth a mans journey and businessse.

5. That in going abroad into the world thou goest into a Forrest full of unknown dangers: where thou shalt meet many bryars to tear thy good name, many snares to crop thy life, and many Hunters to devour thy soul. It is a field of pleasures, but full of poisonous serpents. Adventure not therefore to go naked amongst these

Quem dies vi-  
dit veniens  
Superbum,  
Hunc dividit  
fugiens jacen-  
tem. Seneca.  
Nescis quid  
vesper sit us  
velat. Var.

these bryars, till thou hast prayed Christ to cloath thee with his righteousness; nor to pass through these snares and ambushments, till thou hast prayed for Gods providence to be thy guide: nor to walk bare-foot through this snake field; till having thy feet shod with the preparation of the Gospel of peace, thou hast prayed to have still the brazen serpent in the eyes of thy faith, that so if thou comest not home holier, thou maist be sure not to return worser than when thou wentest out of door.

Therefore though thy haste be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast at least used this or the like short prayer.

*A brief Prayer for the Morning.*

O Mercifull Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sinnes; which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those judgements which are due unto me for them; and sanctifie my heart with thy holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest; I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions unto thy blessed pro-

protection and government; beseeching thee, that whether I live or die, I may live and die to thy glory, & the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out and coming in. And grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee thy glory, & beg at thy hands all other graces, which thou seeest to be necessary for me this day and ever, in that prayer which Christ himself hath taught me, saying: Our Father which art, &c.

*Meditations, directing a Christian how he may walk all the day with God, like Enoch.*

**H**AVING thus begun, keep all the day after as diligent a watch as thou canst, over all thy thoughts, words, and actions, which thou mayest easily do by craving the assistance of Gods Holy Spirit, and observing these few rules.

*First for thy thoughts.*

**B**E a careful to suppress every sin in the first motion. Dath-b Babylons children, (whilest they are young) against the stones. Tread (betime) the Cockatrice. Egge,

Rom. 8. 26.  
Phil. 2. 5.  
Eph. 3. 2.

(a) Eph. 4. 27.  
(b) Mat. 5. 29.



Edge, lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft in the same sin, lest the custom of sinning \* take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God, nor reverence men.

Qui conscientia  
curam abjici-  
unt, nec homi-  
nes reverentur  
nec Deum.

2. Suffer not thy mind to feed it self upon any imagination which is either impossible for thee to do, or unpr. si'able, if it be done: but rather think of the worlds vanity, to contemn it; of death, to expect it; of judgement to avoid it; of hell, to escape it; and of Heaven, to desire it.

3s Desire not to fulfill thy mind in all things; but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end before thou attempt the Action.

Prov. 6. 14.  
Zach. 1. 13.

4. Labour daily more and more to see thine own misery through unbelief, self-love, and wilful breaches of Gods law: and the necessity of Gods mercy through the merits of Christs Passion, to be such; that if thou wert demanded, what is the vilest creature upon earth? thy conscience may answer: mine own self, by reason of my great sins: and that if on the other side thou wert asked, what thou esteamest to be the most precious thing in the world? thy heart may answer, One drop of Christs blood to wash away my sins. And as thou tenderest the salvation of thy soul, live not  
in

in any wilful filthiness. For true faith and the purpose of sinning can never stand together.

5. Approve thy self to be a true servant of Christ, not onely in thy general calling, as in the frequent use of the Word and Sacraments, but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandements; like *Josiah*, who turned to God with all his heart according to the Law of Moses; and *Zachary* and *Elizabeth*, who walked in all the commandments of God without reproof. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation; the end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they *contemn* for their unworthiness: but to cut off whom they envy for their greatnesse. He therefore is truly prudent who (considering the premises) neither \* affecteth, nor neglecteth popularity. But in any wise take heed of harbouring a \* discontented minde, for it may work thee more woe than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy,

to

2 Kings 23. 25.  
Luke 1. 64

\* Socrates in  
forum egressus,  
quam multis e-  
go inquit non  
esco.

\* Non est ergo  
pauper qui co-  
ret, sed qui e-  
get. Diemidum  
plus rem. Ho-  
tiad.

to have some crosses, God gives the many blessings, lest through want (being his child) thou shouldst despair: And he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldst presume. Many who have mounted to great dignities, would have contented themselves with meaner, had they known their great dangers: affect therefore competency rather than eminency. And in all thy will have ever an eye to Gods will, lest thy self-*action* turn to thy own destruction. Happy the man, who in his short life is least known to the World, so that he doth truly know God and himself: whatsoever *croffe* therefore thou hast to discontent thee, remember, that it is *lesse* then thy *sin* have deserved. Count therefore Christ thy chiefest joy; and sin thy greatest grief: esteem no want, to the want of Grace; nor any losse, to the losse of Gods favour: and then the discontentment for outward *meanes* shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy minde, remember Saint Pauls admonition, *we brought nothing into the world, and it is certain that we can carry nothing out, And having food and raiment, let us be therewith content, but they that will be rich fall into temptation, and a share, and into many foolish and hurtfull lusts, which drown men in destruction, and perdition; Pray therefore with wise Agur, O Lord give me neither poverty nor riches, feed me with*  
*food*

Periurum sum,  
 mo fulminas  
 mones. Dor.  
 Tangunt mag-  
 no tristia sac-  
 dec. Ovid. se-  
 qui moris. ni-  
 mis omnibus,  
 ignotis mori-  
 tur sibi. Sen.

1 Tim. 6. 7, 8, 9.  
 Infanis dam-  
 nandi sunt qui  
 tam multa tam  
 anxie conge-  
 rant, quum sit  
 tam paucis o-  
 pus. Viver. Pro.  
 30. 8, 9. Vivi-  
 tur exiguu me-  
 lius. Claud.

food convenient for me, lest I be too full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

1 Tim. 6. 8, 9.  
Gen. 28. 20.

Col. 3. 1, 2.  
Phil. 3. 26.  
Joh. 7. 9.  
Psa. 121. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
Nobile vin-  
cendi genus est  
patientia. Vin-  
citur qui paritur.  
Si vis vincere,  
disce pati.  
Optima inju-  
ria ultio est  
oblivio, efficit  
enim ut ani-  
mam levit, nec  
magis laedit  
quam si facta  
non esset.

7. Bestow no more thought upon world-ly things: then thou needs must, for the dis-charge of thy peace, and the maintenance of thy estate: but still let thy care be greater for \* heavenly than earthly things: and be more grieved for a dishonour done to God, then for an injury offered to thy self; but if any private injury be offered unto thee, bear it as a Christian with patience. Never was an innocent man wronged, but if he patiently bore his crosse, he over-came in the end. But thy good name in the mean while is wounded; bear that also with patience. For he that at the last day will give thy body a resurrection, will as sure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thyself is more then that which thine enemy can do unto thee. Neither canst thou more rejoyce him, then to hear that it thoroughly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from Heaven. Pray for him; or, if thou be a good man thy self, thou canst not but rejoyce if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy self unto prayer, committing thy self, and commending thy Cause unto the Righteous.

teous Judge of heaven & earth, saying, with *Jeremy*; O Lord of Hosts, that judgest righteously, and tryest the reins and the heart: vengeance is thine, and unto thee have I opened my cause, in the mean while wait (with David) on the Lord, be of good courage, and he shall comfort thine heart.

Mar. 11. 29.

Ne verbis quod  
scis ostendes, sed  
rebus te ostende  
scire.

Psalm 49. 18.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts. Affect not the vain praises of men; the blessed Virgin was troubled, when she was truly praised of an Angel. They shall be praised of Angels in heaven, who have eschewed the praises of men on earth; neither needest thou praise thy self; deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be careful that no man knew any ill dealing by thee.

a. Ext. 9. 4.  
Psalm 89. 9.  
Mar. 3. 5.

9. Esteem no sin little, for the curse of God is due to the least, and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own estate: and as occasion is ministred, a mourn for the iniquity of the time, Pray to God to amend it, and be not thou one of them that make it worse.

b. Hec fugiunt  
freno non re-  
morante dies.  
Non quam diu  
sed quam bene.

10. Lastly, Think often of the b shortness of thy life, and certainty of death, and wish rather a good life, than a long. For as one day of Mans life is to be preferred before the longest age of a Stag or Raven, so one day spent religiously, is to be higher valued,



\* Fuit nos vi-  
xit. Sen.  
Non refert  
quanta sit vita  
diuturnitas, sed  
qualis sit admi-  
nistratio. Vives  
Tota vita dies  
unus, ne mirum  
sit homines  
non exsatiari  
piscem toties  
redcuntibus.

4 Non potest  
praesentem di-  
em recte vivere  
qui se non e-  
rit quasi ulti-  
mum victurum  
esse cogitat.

Mark 13.35.  
Prov. 17.21. &  
10.17.  
Dixit sepe  
pompilus, tace-  
re vero mi-  
quale

\* Nescit vox  
missa reveri.  
Quam pericu-  
losum illud  
lingua quo va-  
dis.

Nescit peni-  
tenda loqui,  
qui praesentem  
peris suo tra-  
didit exanimis.  
Cassiod. 1.10.

Ex. 4.  
James 1.29.  
Consultius est  
tacere, quam  
inapte loqui.

valued, than a mans whole life that is consumed in profaneness.

Cast over therefore once every day the number of thy dayes by subtracting those that are past (as being vanished like yester- nights dream) contracting them that are to come (since the one halfe must be slept out, the rest made uncomfortable by the troubles of the World, thine own sick- nesses, and the death of friends :) counting & only the present day thine; which spend as if thou wert to spend no more.

*Secondly for thy words.*

1. **R**emember that thou must answer for every *idle word*; that in *multi- loquy* the wisest man shall over-shoot himself. And therefore all tedious and idle talk, whereof feldome ariseth comfort, many times repentance: especially beware of rash answers, when the tongue out- runs the minde. The word was thine whilest thou keptst it in: it is anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witness, to the confusion of his own face!

Let then thy words be few, but advised: fore-think whether that which thou art to speak be fit to be spoken: affirm no more than what thou knowest to be true; and be rather *d silent*, than to speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go to-  
gether



gether in honesty and truth, hate \* dissembling and lying in another, detest it in thy self, or God will detest thee for it, for he hateth a lyar and his Father the Devil alike. And if once thou be discovered to make no conscience of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy word than to a lyars Oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lie, yea though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of \* infirmity (or against his will) and him who \* offendeth maliciously, and of set purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldst thy meat from poison: and let thy talk be \* gracious, that he that heares thee may grow better by thee; and be ever more earnest when thou \* speakest of Religion, then when thou speakest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error; rejoyce to find the truth, and magnifie it. Study therefore three things especially; to understand well, to say well, and to do well.

And when thou meetest with Gods children, be sure to make some holy advantage \* by them; learn of them all the good that thou

\* Per. 2. 1.  
Psalm 9. 2.  
Si mendacem  
re norint nemo  
tibi credit, et  
non affirmas ve-  
ritatem. Arist.  
Odi equum  
amatum.  
Prov. 6. 3.  
Act. 3. 17.  
1 Tim. 1. 13.  
Psalm 59. 3, 5.  
Psalm 102. 7.

\* Eccl. 4. 29.  
Psalm 1. 2.  
Prov. 31. 26.  
Pilest alios  
reddere pios.  
\* Psalm 139. 31.

\* Psalm 69. 2.  
Si verum audis  
silencio protinus  
revere,  
illique ran-  
quam divina  
rei asurgito.

a Mat 4. 24, 25.

b 2 King 4. 2.

c Eccl. 3. 7.  
 Luke 2. 19.  
 Arcanum tibi  
 credidit fide,  
 illius custodi  
 quam deposti-  
 tam pecuniam.

p Vera amicitia  
 utrummodo  
 est inter bones.  
 Mali nec inter  
 se amici sunt,  
 nec cum bonis.  
 Civilem ami-  
 cum sic ha-  
 beas renures  
 posse inimicum  
 fieri.

thou canst; and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still a minister unto thee. For the gifts of men, by much using, do *perish* and *decrease*: so the Gifts of God, by much using, do the more *grow* and *encrease*; like the *b* *widows* pitcher of oyl, which the more is powred to fill other vessels, the more it was still replenish'd in it self.

4. Beware that you believe not all that is told you, and that you tell not c all that you hear, for if you do, you shall not long enjoy true Friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred, make thee to reveal that which love in friendship, bound thee a long time to conceal. But for fear of such after-claps, observe two things;

First, though thou hast many acquaintance; yet make not any thy familiar friend but he that truly d fears God: such a one thou never needest to fear. For though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, & the fear of God will never suffer him to do thee any villany. Secondly, do nothing in the sight of a civil friend, for which thou canst not be safe, unlesse it be concealed: nor anything for which (if *just* cause be offered) thou needest fear him, if he prove thine

thine *unjust* enemy. If thou hast done any thing amiss, ask God forgiveness, and persuade thy self, rather than thy friend to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion, if ever that cause fail, the friendship falleth off: and the rather, because that as God breeds among men, peace, truth, and amity, that we should live to doe one another good, so the Devil daily soweth falshood, discord, and enmity, to cause (if he can) dearest friends to devour one another.

5. Make not a jest of another mans infirmity: remember thine own, abhor the frothy wit of a filthy nature, whose brains having once conceived an old scoff, his mind travails (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a special care of three things.

First, that thy mirth be not against Religion.

Secondly, that it be not against Chivity.

Thirdly, that it be not against Chastity: and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thine own end. But be more \* glad to see the *worst Mans amendment*,

Quod faceris, prius ipse rae.

Bellum non est hominum sed (quod verbum sonat) bellorum, & cum vitiis non hominibus gerendum.

Eph. 5.4.

Psal. 11.3.

Irrideri pium nefas, impium immane, hominem inhumanum.

Nemo videri sibi tam vili, ut irrideri mereatur.

Phil. 4.4.

\* Valentinianus Imp.

Cum supplicio mortis aliquis afficiendus esset, aiebat velle ad vitam revocari. Crudelis animi est alienis malis gaudere, & non misereri communem naturam.

then

Rom. 9. 13, 16.  
Eph. 2. 4.

Mat. 18. 21, 25.

Pla. 119.  
Nec mendacii  
utilitas est diu-  
tius, nec ve-  
ritatis dam-  
num diu nocet.

Reprehensio  
semper vel me-  
liores vel cau-  
tiores nos  
reddit. Si re-  
prehendi feris  
agere, repre-  
hendi ne fece-  
ris.  
Lev. 19. 28.

then his punishment. Hate no man, for fear  
lest Christ love him, who will not take it  
well that thou should'st hate whom he lo-  
veth. Christ lov'd thee when thou wast his  
enemy, by the merits therefore of his blood  
he requesteth thee, for his sake, to love thy  
enemy. Deny him (being a Christian) if  
thou darest. He asketh but forgiveness for  
forgiveness. The forgiveness of an hundred  
pence, for the forgiveness of ten thousand  
Talents. The sixty hundred thousand  
Crowns, for ten Crowns. Petty forgiveness  
of man, for infinite forgiveness of Almighty  
God. Though thou thinkest thine ene-  
mies unworthy to be forgiven, yet Christ  
is worthy to be obeyed.

7. When the glory of God, or good of  
thy neighbour doth require it, speak the  
truth, and fear not the face of man. The  
frowne of a Prince may sometimes be the  
favour of God. Neither shall flattery still  
hold in credit, nor truth alway continue in  
disgrace.

8. Ever think him a true friend, who tels  
thee secretly and plainly of thy faults. He  
that seeth thee offend, and tels thee not of  
thy fault, either flatters thee for favour, or  
dareth not displease thee for fear. Miserable  
is his case, who when he needs, hath none  
to admonish him. Reprehension, be it  
just, be it unjust; come it from the mouth  
of a friend, or of a foe; it never doth a  
wise man harm. For if it be true, thou hast  
a warning to amend; if it be false, thou  
hast a caveat what to avoid. So every way

it makes a wise man better or wiser. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oaths, is an undoubted sign of a soul that never truly feared God. Pray therefore with David, when thou art to speak of any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in a praising be discreet; in b saluting, courteous; in c admonishing, friendly; in d forgiving, merciful; e promising, faithful, and bountiful in f recompensing good service, making not the rewards of virtue the gifts of favour.

Thirdly for thy Actions.

1. **D**O no evil though thou mightest: for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor anything in thy calling till thou hast first taken counsel at Gods Word, of the lawfulness thereof, and prayed for his blessings upon thy endeavour; and then do it in the name of God with cheerfulness of heart, committing the success

unto

Qui facile in  
serilis jurat, in-  
juris jurabit,  
qui in jocis &  
in mandatio-  
Vives.  
Psalm. 141. 21

a 1 Pet. 5.  
b Rom. 12.  
c Affabilitas &  
comitas sunt  
nullis impendit  
amicitia ta-  
men magnas  
conglutinent  
exhibita, dis-  
solvunt prae-  
missa:  
d 1 Thess. 5. 4.  
Levit. 19. 17.  
e Psalm 15. 4.  
f Deut. 15.

Psalm. 119. 101.  
1 Cor. 7. 5.  
1 Sam. 20. 1.



unto him, in whose power it is to bless with his grace, whatsoever businesse is intended to his glory.

2 Cor. 7. 5.  
Iraminet semper  
occasiones  
suas diabolus.  
Greg.

Mat. 7. 12.  
Luk. 16. 3.  
2 Cor. 5. 10.  
Ge. 39. 9, 11, &c

2 Sam. 12. 12.  
Le. 8. 17. & 11. 3  
Pro. 5. 8. & 6.  
47.

\* Omnis pec-  
candi occasio  
vitanda est,  
nam qui amat  
periculum, pe-  
ribit in illo.  
Eccles. 3.

2. When thou art tempted to do any evil work, remember that Satan is where his businesse is. Let not the childe of God be the instrument of so base a slave, hate the work, if thou abhorrest the Author. Ask thy conscience these two questions; *Would I have another do this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickednesse, and sin against him?* And remember with *Joseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are secret in the sight of God, as those which are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins, as he did *Dauids*, to the open light, before all Israel, and before the Sun. Be therefore as much afraid of secret sins, as open shame. And so avoid all in general, as that thou dost not allow to thy self any one particular, or darling sin, which the corruption of thy nature could best agree withall: For the crafty Devil can hold a mans soul as fast by one, as by many sins: and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the \* occasion.

3. In effecting good actions which are within



within the compass of thy calling, distrust not Gods providence, though thou see the means, either wanting or weak. And if means do offer themselves, be sure that they be lawfull : and having gotten lawful means, take heed that thou relye not more upon them, than upon God himself. Labour, in a lawful Calling, is Gods ordinary means, by which he blesteth his Children with outward things. Pray therefore for Gods blessing upon his own means. In earthly businesse, bear an heavenly mind : do thou thy best endeavour, and commit the whole success to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both *actions* and *means* endeavor with Paul to have *alway a clean conscience towards God and towards men.*

*Look to your selves, what conscience ye have ; For Conscience shall damn, and conscience shall save.*

4. Love all good things for Gods sake : but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear who is thine enemy : for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unlesse that first his sin have prevailed over him, and God hath left him to himself; He that would therefore be safe

I

from

Judges 7. 7.

Mat. 16. 26.

Act. 24. 16.

Psal. 118. 6, 7.  
Rom. 8. 14.  
Prov. 16. 7.  
Gen. 32. 9, &c.  
Gen. 31. 7, 29, 42.  
Exod. 31. 25.  
Numb. 14. 42.  
43. &c.

from the fear of his enemies, and live still in the favour of his God; let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

Ps. 117, 12, 13

5. Give every man the honour due to his place, but honour a man more for his goodnesse, than for his greatnesse. And of whomsoever thou hast received a benefit, unto him (as God shall inable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a pledge of his eternal love, and a spur to a godly life.

6. Be not proud for any external worldly goods, nor for any internal spiritual gifts. *Not for external goods*, because, that as they came lately, so they will shortly be gone again; their losse therefore is the lesse to be grieved at. *Not for any internal gifts*, for as God gave them, so he will likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine owne worth; and contemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self conceited? thou hast twenty vices that may better vilifie thee in thine own eyes.

Tu recte vives,  
si curas esse  
quid vides.  
Her. Epod  
Quin.

Be the same in the sight of God, who be- holds thy heart, that thou seemest to be in the eyes of men that see thy face. Content

not

not thy self with an outward good name, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godlinesse, lasts little, and is less worth. In all the holy Scriptures I never read of any Hypocrites repentance; and no wonder, for whereas after sin, conversion is left as a means to cure all other sinners; what means remains to recover him, who hath converted conversion it self unto sin? We therefore unto the soul that is not, and yet still seemeth religious.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou mayest imitate it; and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of good means thou scelest thy special corruptions weakened, and thy sanctification more and more increased; and make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

Endeavour to rule those who live under thine authority, rather by love than by fear: for to rule by a love is easie and safe;

Non jurat bonum amantem reclusum conscientia.

Numb. 33. 70.  
ps. 37-35; 6-37.

1 Cor. 1. 28.  
1a. 18. 56.  
Mat. 23. 27, 28.  
Psalm 51. 6.

aAm & Impera. Blando vin valer imperium Ancl.

*a* Qui terror,  
plus ille timet:  
Iam illa tyran-  
no convenit.  
Claud. de in-  
stit. princ.

*b* 1 Pet. 2. 13.

*c* Lev. 25. 55.

Phil. 1. 6.

1 Cor. 9. 6.

*sic* Pericly  
quoties chla-  
mydem indu-  
ret, apud se di-  
cere consuevit,  
Attende Peri-  
clys, quod ge-  
natus & im-  
perium in libe-  
ros Atheniensis.  
Pla. in Apoph.

Quanto magis  
ut quies au-  
horitatem ex-  
ercitatus es,  
apud te ipsum  
alere debe-  
des, Memento  
homo, quod  
imperium ge-  
ris in libera-  
tis Christianos.

*Q* Statuit: Liquid, parte inaudita altera, æquum licet statuit, haud æquus  
fuit. Sen. in Med.

safe; but tyranny, is ever accompanied with  
care and a terror. Oppression will force  
the oppressed to take any advantage to  
shake off the yoke that they are not able  
to bear; neither will Gods Justice suffer  
the sway that is grounded on tyranny, long  
to continue. Remember that though by  
*b* humane ordinance they serve thee; yet  
by a more peculiar right they are *c* Gods  
Servants. Yea, now being *Christians*, not as  
*thy Servants*, but *above Servants*, Brethren,  
*beloved in the Lord*. Rule therefore over  
Christians (being a Christian) in love and  
mercy like Christ thy Master.

9. Remember, that in all actions none  
makes a Magistrate more like God, whose  
Vicergerent he is, than in doing justice just-  
ly. For the due execution whereof,

First, have an open ear to the just com-  
plaints of unjust dealings.

Secondly, so lend one ear to the accuser  
as that thou keep the other for the accused:  
for he that decreeth for either part, before  
both be heard, the decree may be just, but  
himself is unjust.

Thirdly, in hearing both parts, incline  
not to the right hand for affection, or the  
left for hatred: as to believe arguments of  
perswasion for a friend, before arguments  
concluding for a foe.

Fourthly, deny not justice, which is *Re-  
gia mensura*, to the meanest Subject;  
but let the cause of the poor and needy

come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause, the *high hills of cunning advantage, powerful combination, and violent prosecution* : and on the other side, the *low valleys of poverty, simplicity, and desolation* : prepare thy way (as God doth) to Judgement by \* *raising valleys, and taking down Hills*, equalling inequality : that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, *twixt party and party*, let thy conscience be careful, rather *Jus b discere*, to pronounce the Law that is made, *Secundum allegata & probata*, rather than *Jus dare*, to make a Law of thine own, upon the authority of *seculo, sic jubeo*, fearing that fearful malediction : *Cursed be he that removeth his neighbours Land-mark*. In tryals of life and death, let Judges, like *Elohim*, in *Justice remember mercy*, and so cast the severe eye of Justice upon the *fact*, as that they look with the pitiful eye of Mercy upon the *Malefactor*, wresting the favour of the Law to the favour of life, where *Grace* promiseth amendment : but if *Justice* requireth that *one* rather than *unity* must perish, & that a rotten member must be *cut off*, to save the whole body from putrifying ; *fiat Justitia*. But whilst thou art pronouncing the sentence of Judgement on another, remember, that thine own judgement hangs over thy head. In all causes therefore judge aright, for thou shalt be sure to finde

Judicious Sir F.  
Bacon's Essayes  
of judicature.  
\* Luke 3. 4, 5.  
Isaiah 40. 5.

b 2 Chro. 15. 10

Deut. 27. 17.  
Heb. 3. 2.

c Melius percat  
unus, quam ut  
percat unus.  
d, Enle resolu-  
endum, ne para-  
sincera trahi-  
tur.

a righteous judge, before whom thou must shortly appear to be judged thy self ; at what time thou mayest leave to thy friend this for thine Epitaph,

*Nuper eram Judex, jam Judicis ante tribunal  
Subsistens paveo : Judicor ipse modo.*

Many (I know not upon what grounds) seem to be much grieved with the *Laws* of the Land : but wiser Men may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Judex ea legitime utatur, we know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous judge, whose heart, neither corruption of bribes, fear of Foes, nor favour of Friends can with-draw from the conscionable practice of these precepts. And to that rare and venerable judge, I say with *Jehosaphat* : *Be of good courage, and do Justice, and the Lord will be with the good.*

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short ; but the Pains of pleasure abused are eternal ; like therefore lawful recreation, so far forth, as it makes thee fitter in body and minde, to do more cheerfully the service of God and the duties of thy calling. Thy work is great, thy time short : And he who will recompence every Man according to his works, standeth at the door. Think how much work is be hind, how slow thou hast wrought in the time which is past ; and what a reckoning thou should'st make, if thy Master should call thee this day to thine accounts :

Be

1 Tim. 1. 8.

2 Chron. 19. 11.

Prov. 24. 17.  
Phil. 3. 8.  
Vita brevis est  
pulque mul-  
tum operari  
pigri, et urge-  
re famulas.  
Matth.  
Apotheg.  
Apoc. 22. 12.  
James 3. 9.



Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an *old Lease*, that were near expiring; and when thou disposest to recreate thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in idleness, sports, plays and toyish vanities, seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for man was not created for sports, plays, and recreations: but zealously to serve God in Religion, and conscientiously to serve his neighbour in his vocation, and by both to ascertain himself of eternal Salvation. Esteem therefore thy loss of *time* one of the greatest losses, redeem it carefully, to spend it wisely, that when the time cometh, that thou maist be no longer a *Steward on Earth*, thy Master may welcome thee, with an *Huge home serve*, and give thee a better in heaven; where thou shalt joyfully enjoy thy Masters joys for evermore.

\*Nihil est illud  
tempus quam  
vita, quam  
nihilquisq;  
tantum se amare  
proficitur:  
quam rei nul-  
lus magis sit  
prodigus quam  
temporis.  
Eph. 5. 16.  
Luke 16. 2.  
Mar. 25. 24.

*Meditations for the Evening.*

*At Evening when thou preparest thy self to take thy rest, meditate on these few points.*

1. **T**hat seeing thy dayes are numbred there is one more of thy number spent, and thou art now the neerer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self

1. 4.

self

Psal. 90. 16.  
John 14. 25.  
Vive memora  
quam sit brevis  
vita. Hor.

self what memorable thing thou hast seen, heard, or read that day more than thou sawest, heardest, or knewest before, and make thy best use of them, but especially call to minde what sin thou hast committed that day against God or Man, and what good thou hast omitted: and humble thy self for both. If thou findest thou hast done any goodnesse, acknowledge it to be Gods grace, and give him the glory, and count that day\* lost wherein thou hast not done some good.

\* Heu perdidit diem. Tit. Vesp. Apoph. Nullus sine li- cea dies.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault; presume not to sleep, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy final reckoning before his Majesty in the Judgement day.

Eph. 4. 26.

4. If thou have saine out with any in the day, let not the Sun go down in thy anger that night. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and \* intreat him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet do thou from thy heart forgive him, *Matthew 5. Verse 23.* But in any case presume not to be thine own

\* Non turpe est veniam precari turpe est Deum aut hominem habere inimicum.

own avenger. For in so doing thou doest God a double injury : First, in offering to take the sword of Justice out of his hand, as though he were not just : having reserved the execution of vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause to his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly, if on thy enemy, too heavily. It belongeth therefore to God to revenge ; to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life ; and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoyce in doing it : for he that doeth good to his Enemies, shewes himself the child of God, and his reward is with God his Father.

5. Use not sleep as a mean to satiate the foggy titherness of thy flesh : but as a medicine to refresh thy tyred senses and member : sufficient sleep quickneth the mind, and reviveth the bod : but immoderate sleep dulleth the one, and satneth the other.

6. Remember that many go to bed and never rise again, till they be wakened and raised up by the fearful sound of the last trumpet. But he that sleepeth and wakeneth with Prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to

Mihi vindicta  
dicit Domi-  
nus.  
Rom. 12.19.  
Non est tibi  
ius in servum  
alienum, imo  
in confer vum  
suum.

Cui semel igno-  
veris, cura ut  
ille sentiat bo-  
na fide, id est,  
actum; & si qua  
in re illum ju-  
vare potes, ex-  
periarur te a-  
micum. Vives.  
Mat. 5. 44.

In vita remp-  
quod somno  
impenditur,  
non est vita,  
vita enim vi-  
gilis est.

sleep securely, and safely ; yield up thy self into the hands of God, whilst thou art waking : and so go to bed with a reverence of Gods Majesty, and consideration of thine own misery, which thou maist imprint in thy heart in some measure, by these and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, and when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy chamber, and lifting up thy heart, thine eyes and hands, to thy Heavenly Father, in the name and mediation of his Holy Son Jesus, pray unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed that day.
2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.
3. *Requesting* the assistance of his Holy Spirit, for amendment of life.
4. *In giving thanks* for benefits received, especially for thy preservation that day.
5. *Praying* for rest and protection that night.
6. *Remembering* the state of the Church the King, and the Royal posterity, our Ministers and Magistrates, and our Brethren visited or persecuted.
7. Lastly, *commending* thy self and all thine to his gracious custody.

And which thou maist do in these or the like words.

A Prayer for the Morning.

**O** Most gracious God and loving Father, who art about my bed, and knowest my down-lying, and mine up-rising, and art neer unto all that call upon thee, in truth and sincerity, I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity; so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven and before thee: For O Lord I have transgressed all thy Commandments and righteous Laws, not onely through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge; yea contrary to the motions of thy Holy Spirit reclaiming me from them, so that I have wounded my conscience, and grieved thy Holy Spirit, by whom thou hast Sealed me to the day of Redemption. Thou hast consecrated my Soul and Body, to be the Temples of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, mine Eares in hearing impure and unchaste speeches, my Tongue in leasing and evill speakings, my Hands are so full of impurity, that I am ashamed to lift them up unto thee, and my Feet have carried me after mine

own

Psalm 139. 2.  
Psalm 141. 1.

Psalm 51. 6.  
Heb. 9. 6.  
Luke 15. 18.

Daniel 9. 20.

Eph. 4. 30.

Psalm 119. 37.  
Pf. 6. 5.  
Isa. 6. 6.

Rom. 1. 18. 16.

Gen. 6. 5.

Psa. 40. 12.

Isa. 1. 6.

2 Sam. 6. 22.

2 Joh. 3. 20.

own waies: my *understanding* and *reasoning*, which are so quick in all earthly matters, are on'y *blind*, and *stupid*, when I come to meditate or discourse of *spiritual* and heavenly things; my memory, which should be the *treasury* of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*: Yea, Lord, by wofull experience I find, that naturally, all the *imaginations* of th' thoughts of mine heart are *only* evill continually. And these my sins are *more in number* than the *haire*s which grow upon mine head, and they have grown over me like a loathsome *leprosy*, that from the crown of my head to the sole of my feet; there remains no part which they have not infected; they make me seem *vile* in mine own eyes, how much more *abominable* must I then appear in thy sight, and the custom of sinning hath almost taken away the conscience of sin, and pulled upon me such *dulness* of sense, and *hardness* of heart, that thy judgments denounced against my sins, by the faithful *Preachers* of thy Word, do not terrifie me to return unto thee unfeigned Repentance for them. And if thou Lord shouldest but deal with me, according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still waitest for my Repentance; I humbly beseech thee for the bitter death and bloody *Pas-*  
*son* sake, which *Jesus Christ* hath suffer-  
 ed



ed for me, that thou wouldst pardon and  
forgive unto me all my sins and offences,  
and open unto me that ever-flowing Foun-  
tain of the blood of Christ; which thou hast  
promised to open under the New Testament,  
to the penitent of the house of David: that  
all my sins and uncleanness may be so ba-  
thed in his blood, buried in his death, and  
hid in his wounds, that they may never be  
more seen, to shame me in this life, or to  
condemne me before thy Judgement seat  
in the world which is to come. And for-  
asmuch, O Lord, as thou knowest, that  
it is not in man to turn his own heart, unless  
thou dost first give him grace to convert: and  
seeing that it is as easie with thee to make  
mee righteous and holy, as to bid mee to  
be such: O my God, give me grace to doe  
what thou commandest, and then command  
what thou wilt; and thou shalt finde mee  
willing to doe thy blessed will. And to this  
end give unto me thine holy Spirit, which  
thou hast promised to give (to the worlds  
end) unto all thine Elect people. And let  
the same thy holy Spirit purge my heart, heal  
my corruption, sanctifie my nature, and con-  
secrate my soul and body, that they may  
become the Temples of the holy Ghost, to  
serve thee in righteousness & holiness all the  
daies of my life; that when (by the di-  
rection and assistance of thy holy Spirit) I  
shall finish my course in this short and tran-  
sitory life, I may cheerfully leave this  
world, and resign my Soul into thy Fa-  
therly hands, in assured confidence of en-  
joying

Zech. 13. 1.

Jer. 31. 34.

Da Domine  
quod iubes, &  
iube quod vis.  
Aug.

Mat. 28. 20.  
Joh. 16. 13.

1 Cor. 3. 16, 17.  
Luk. 1. 14.  
Act. 13. 25.  
2 Tim. 2. 7.

Phi. 3. 1. 2

joying everlasting life with thee in thine heavenly Kingdom, which thou hast prepared for thine Elect Saints who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all my *endeavour* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *unity* of thy Church, lead me in the truth of thy *Word*, and preserve me that I never swerve from the same to Popery, nor any other error or false worship. And let thy *Spirit* open mine eyes more and more, to see the wondrous things of thy *Law*, and open my lips, that my mouth may daily defend thy truth, and set forth thy praise. Increase in me those good gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented minde, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me to govern my heart in thy fear, and to guide all my life in thy favor, that whether I live or die, I may live and die unto thee, who art my God and my redeemer.

And here (O Lord) according as I am bound, I tender unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed

Mat. 23. 36.  
2 Tim. 4. 8.

Psal. 118. 1. 3.

Psal. 51. 15.

Psal. 39. 14.

stowed upon my soul and body, for this  
 life and for that which is to come : name-  
 ly, for my Election, Creation, Redemption,  
 Vocation, Justification, Sanctification, and  
 Preservation from my childhood untill  
 this present day and hour : and for the  
 firm hope which thou hast given me of my  
 Glorification. Likewise for my health, wealth,  
 food, rayment, and prosperity, and more  
 especially, for that thou hast defended  
 me this day now past from all perils and  
 dangers, both of body and soul, furni-  
 shing me with all necessary good things that  
 I stand in need of. And as thou hast or-  
 dained the day for man to travel in, and the  
 night for him to take his rest : So I beseech  
 thee Sanctifie unto me this nights rest and  
 sleep, that I may enjoy the same, as thy  
 sweet blessing and benefit. That so this  
 dull and wearied body of mine, being  
 refreshed with moderate sleep and rest, I  
 may be the better enabled to walk before  
 thee, doing all such good works as thou hast  
 appointed, when it shall please thee by  
 thy divine power to waken me the next  
 morning. And whilest I sleep, do thou  
 O Lord, who art the keeper of Israel, that  
 neither slumbrest, nor sleepest, watch over me  
 in thy holy providence, to protect me  
 from all dangers, so that neither the evil an-  
 gels of Satan, nor any wicked enemy, may  
 have any power to do me any harm, or  
 evil. And to this end give a charge unto  
 thy holy Angels, that they (at thine appoint-  
 ment) may pitch their tents round about  
 me

Ps. 124.

Apo. 12. 7.

Prov. 18. 10.

me, for my defence and safety: as thou hast promised that they should do about them that fear thy Name. And knowing that thy Name is a strong Tower of defense unto all those that trust therein; I here recommend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for Christ's sake have mercy upon me, and receive my soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more dayes unto my life, O Lord, add more amendment unto my daies; and wean my minde from the love of the world, and worldly vanities: and cause me more and more to settle my conversation on heaven and heavenly thing, and perfect daily in me that good work which thou hast begun, to the glory of thy name and the salvation of my sinful sou.

O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole Church, our King Charles, Queen Mary, the Noble and hopefull Prince Charles, with the rest of the Royal Progeny, the religious Lady Elizabeth, the Kings onely Sister, and her princely Issue: keep them all in the sincerity of thy Truth; and prosper them in all grace and happinesse. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou O Lord, a comfort and consolation to all thy people whom thou hast thought meet

meet to visit with any kind of *sickness, cross, or calamity*. Hasten, O Father, the coming of our Lord *Jesus Christ*: make me ever mindful of my last end, and of the *reckoning* that I am to make unto thee therein: and in the mean while, carefully so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of *Jesus Christ* thy Son, and in that form of prayer, which he himself hath taught me to say; *Our Father which art in Heaven, &c.*

Apo. 6. 10. &  
12. 20.

Mat. 19. 27.

Luke 14. 14.

*Another short Evening Prayer.*

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter, Mary Magdalen, the Publican, the Prodigal Child, and many other penitent sinners*, that thou art so full of *compassion*, and so ready to forgive the greatest sinners, who are *heaviest laden with sin*, at what time soever they return unto thee, with penitent hearts lamenting their sins, and imploring thy grace; I should despair of my own sins, and be utterly discouraged from presuming to come into thy presence: considering the hardness of my heart

Luke 22. 61.  
Luke 7. 47.  
Luke 18. 14.  
Luke 15. 2.  
Psalm 133. 80.  
Mat. 11. 28.  
Ezek. 18. 24, 27  
&c.

Psal. 114. 7.  
Levit. 27. 26.

Gal. 3. 10.  
James 3. 24.

Mal. 3. 6.  
Col. 3. 12.  
Mat. 3. 17.  
Psal. 25. 7.  
Psal. 28. 4.  
Hos. 14. 3.  
Isa. 1. 16, 18.

Mar. 9. 12.  
1 John 1. 17.  
John 3. 14.

Gal. 4. 7.

1 Thess. 23.

heart, the unruliness of my affections, and the uncleanness of my conversation, by means whereof I have transgressed all thy Law, and deserved thy curse, which might cause my Body to be smitten with some fearful disease, my Soul to languish with the death of sin, my good name to be traduced with scandalous reproaches, and make mine estate lyable to all manner of crosses and casualties. And I confesse Lord, that thy mercy is the cause that I have not been long ago confounded. But, O my God, as thy mercy onely stayed thy judgement from falling upon me hitherto, so I humbly beseech thee, in the bowels of thy mercy in Jesus Christ, (in whom thou art well pleased) that thou wilt not deal with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins and transgressions, and that thou wouldest wash them clean from me with the vertue of that most precious blood, which thy Son Jesus Christ hath shed for me; for he alone is the Physician, and his blood onely is the medicine that can heal my sickness; and he is the true brazen serpent that can cure that poison wherewith the fiery serpents of my sins have stung and poisoned my sick and wounded Soul. And give me, I beseech thee, thine holy Spirit, which may assure me of mine Adoption, & that may confirm my Faith, increase my Repentance, enlighten my Understanding, purifie my heart, rectifie my will, and affections, and so sanctifie me throughout,



out, that my whole body, soul, and spirit, may be kept unblameable, until the glorious coming of my Lord Jesus Christ. And now O Lord, I give thee hearty thanks, and praise, for that thou hast this day preserved me from all harmes and perils; notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lion, which night and day seeketh to devour me. Watch thou, O Lord over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection, beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night. And grant good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live, and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord, bless and defend all thy chosen people every where. Grant our King a long and happy Reign over us. Bless our gracious Queen Mary, with their Princely Progeny, the Lady Elizabeth the Kings onely Sister, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sicknesse: Good Lord give me grace to be one of those wise Virgins which may have my heart prepared like a Lamp furnished with the Oyl of Faith, and light of good works, to meet the Lord  
Jesus

1 Pet. 5. 8.

Psalm 135.

Mat. 25. 2.

*Jesus the sweet Bridegroom of my soul, at his second and sudden coming in glory. Grant this good Father, for Christ Jesus sake, my only Saviour and Mediatour, in whose blessed Name, and in whose own words, I call upon thee, as he hath taught me, Our Father which, &c.*

*Afterwards say,*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night and evermore. Amen.*

*Then rising in an holy reverence meditate as thou art putting off thy cloathes:*

*Things to be meditated upon as thou art putting off thy cloathes.*

1. **T**HAT the day is coming when thou must be as *barely unstrip of all* that thou hast in the *world*, as thou art now of thy cloathes: thou hast therefore here but the use of all things, as a *Steward* for a time; and that upon *accounts*. Whilest therefore thou art trusted with this *Stewardship*, be *wise* and *faithful*.

2. When thou seest thy *bed*, let it put thee in mind of thy *grave*, which is now the *bed of Christ*; for *Christ* (by laying his holy body to rest three dayes, and three nights in the *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his *Saints*, to rest and sleep in, till the *Morning*

Nudus in hunc  
mundum veni,  
nudus quoque  
abibo.  
Luke 16. 2.  
Mat. 22. 42.

Job 17. 13.  
Ut somnus  
mortis, sicut  
huius imago se-  
pulchri.

Mat. 12. 40.  
1 Thess. 4. 14.

ing of the resurrection: so that now unto the faithfull, death is but a sweet sleep; and the grave but Christs bed, where their bodies rest and sleep in peace, until the joyfull morning of the resurrection day shall dawn unto them.

1Sa. 37. 1.

1Sa. 26. 19.

Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee: thy sheets, thy winding-sheet; thy sleep, thy death, thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord onely makest me dwell in safety.*

Psal. 4. 8.

Thus religiously opening every Morning thy heart, and shutting it up again every Evening, with the word of God, and Prayer, as it were with a lock and key, and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy daies labours and good endeavours; and at night thou mayest assure thy self that thou shalt sleep safely, and sweetly in the armes of thy heavenly fathers providence.

Thus far of the Piety which every Christian in private ought to practise every day. Now followeth that which he (being a householder) must practise publickly with his Family.

*Meditations*

## Meditations for Household Piety.

1. **I**F thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsel. For (saith God) I know him, that he will command his Sonnes, and his household after him that they keep the way of the Lord, to do righteousness and Judgement, that the Lord may bring upon Abraham that he hath spoken unto him. And Abraham had 318. men servants which were thus born and catechised in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously valiant Joshuab proceeth before all the people, that if they all would fall away from the true worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all Householders that they do instruct their Family in his word, and train them up in his fear and service. These words which I command thee this day, shall be in thy heart, and thou shalt teach them continually unto thy children, and shall talk of them when thou carriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God and serve him.

David

Gen. 18. 17, 19.

Gen. 14. 4.

Josh. 24. 15.

Deut. 6. 7.

Psa. 103. 6.

David according to this Law, had so ordered his Family, that no deceitful person should dwell in his house; but such as would serve God and walk in his way: & religious Hester had taught her maids to serve God in fasting and Prayer. And (the more to farther thy Family in the zeal of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to their own advantage in a double respect. First, God will the rather bless and prosper the labour and handy-works of such godly servants. For Laban perceived, that God blessed him for Jacobs sake: And Potiphar saw, that the Lord made all that Joseph did to prosper in his hand; yea, when innocent Joseph was cast in prison, his keeper saw that whatsoever he did the Lord made him to prosper: And therefore the keeper committed all the charge of the Prisoners into Josephs hand. Secondly the trulier a man doth serve God, the faithfuller he will serve thee.

Hest. 4. 16.

Gen. 30. 27.  
Gen. 39. 3:  
Gen. 39:22, 23.

2. If every householder were thus careful, according to his duty to bring up his Children and Family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords Table more frequented every Sabbath day; and the Pastors publick preaching and labour would take more effect than it doth. The streets of Towns and Cities would not abound with so many drunkards, swearers, whoremongers, and profane scorers of true Piety and Religion: west-  
minster

minster Hall would not be so full of contentions, wrangling sues, and unchristian debates; and the Prisons would not be every Sessions so full of Theeves, Robbers, Traitors, and Murderers. But (alas) most householders make no other use of their Servants, than they do of their beasts. Whilst they may have their bodies to do their service, they care not if their Souls serve the Devil. Yet the common complaint is, that faithful and good servants are scarce to be found. True, but the reason is, because there are so many profane and irreligious Masters: For, the example and instruction of a Godly and Religious Master, will make a good and a faithfull servant, as may witness the examples of Abraham, Joshua, David, Cornelius, &c. who had good servants, because they were religious Masters, such as were careful to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house; yet let them rise up early and lie down late, and eat the bread of carefulnesse, all will be but in vain; for, except the Lord build the house, that is, raise up a family, they labour in vain. For God hath sealed this as an irrevocable decree, that he will pour his wrath upon the Families that call not upon his name: yea, God will take the wicked, and pluck him out of his Tabernacles, and root him out of the Land, &c. Yea, when his iniquities are full, he will make the Land to spue out every Canaanite. Religion then, and the Ser-

vice

Psal. 127. 1, 2.  
Jer. 10. 25.  
Isa. 52. 5.

Gen. 15. 16.

Lev. 18. 15.



vice of God in a Family, is the best building, and surest entailing of house and land, to a man and his posterity: for the righteous man shall inherit the land, and dwell therein for ever.

As therefore thou desirest to have the blessing of God upon thy self and upon thy family, either before or after thine own private devotions, call every morning all thy family to some convenient room, and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayest admonish them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

*Morning Prayer for a Family.*

**O** Lord our God and heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are unworthy to appear in thy sight and presence; considering our manifold sins, which we have committed against Heaven and before thee: And how that we have been born in sin, and doe daily break thy holy Laws and commandements, contrary to our knowledge and consciences: albeit that we know that thou art our Creator, who hast made us; our redeemer, who hast bought us with the blood of thine only begotten Son: and our Comforter,

K

w.c

Psal. 37. 19.

\* Origen would have the words expounded in Christian houses. Hom. 9. in Lev. Augustine saith that what the Preacher is in the Pulpit, the same the householder is in the house.

who bestowest upon us all the good and holy *graces*, which we enjoy in our souls and bodies. And if thou shouldest but deal with us, as our wickedness, and unthankfulnesse have deserved, what other thing might we (O Lord) expect from thee but *shame*, and *confusion* in this life, and in the world to come, *wrath*, and everlasting *condemnation*? Yet O Lord, in the *obedience* of thy *Commandement*, and in the confidence which we have in thy unspeakable and endles mercy in thy Son, our Saviour *Iesus Christ*; we thy poor servant appealing from thy Throne of *Iustice* (where we are justly lost and condemned) to thy Throne of *Grace*, (where mercy reigneth to pardon *abounding sin*) do from the bottome of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that, by the vertue of the precious blood of *Iesus Christ*, thy innocent Lamb (which he so abundantly shed to take away the sins of the World) all our sins both *original* and *actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good *Father*, for *Christ* his death and passion sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance, which thy law hath threatened, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy word, that *Idolaters*, *Adulterers*, *Cove-*

*ious men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdome of God: pour the grace of thy Holy Spirit into our hearts, whereby we may be enlightened to see the filthinesse of our sins, to abhor them: and may be more and more stirred up to live in newnesse of life, and love of thy Majesty: so that we may daily encrease in the obedience of thy Word, and in a con-  
fessionable care of keeping thy Command-  
ments.*

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified and sanctified us in good measure in *this life*, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out and coming in*, this day and ever more. Shield us O Lord, from the temptations of the Devil,

and grant us the custody of thy holy *Angels*, to defend and direct us in all our *wayes*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands* and *Almighty tuition*; Lord, defend them from all *evil*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserve us likewise this day from falling into any *grosse sin*, especially those whereunto our *natures* are most prone. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure and chaste hearts*, and all other *graces* of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holinesse, and righteousness. And seeing that all *mens* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us*, even prosper thou our *bandy work*; (for except thou guide us with thy *grace*, our endeavours can have no good *success*.) And provide for us all things, which thou O Father knowest to be needful for every one of us, in our souls and bodies, this day. And grant that we may so passe through the *pilgrimage* of this short life, that our hearts being not *setled* upon any transitory things, which we meet within the way, our souls may every day be more and more *ravished* with

## *The Practice of Piety.*

with the love of our *home*, and thine everlasting *Kingdome*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof; especially we beseech thee to continue the peace and prosperity of these Churches and kingdoms where we live: Preserve, and defend from all evils and dangers our Gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, with the rest of the Royal Progeny, the Religious Lady *Elizabeth*, the Kings only Sister, and her princely issue. Multiply their dayes in blis and felicity: and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needfull for their places, and govern thou them that they may govern us in peace and godlinesse: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evil conscience, because they have sinned against thy Word, or for a good conscience, because they will not sin against thy truth. Make the first to know that not one drop of the blood of *Christ* was a drop of vengeance, but all drops of grace, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies: but grant them patience in suffering, and a

gracious and speedy deliverance, which may stand best with thy glory, and their comfort. Give every one of us grace to be alwaies mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdome*.

These and all other graces which thou, O Father, seeest to be necessary for us and for the whole Church, we humbly beg and crave at thy hands, concluding thus our imperfect prayers, in that absolute form of prayer which Christ himself hath taught us, saying:

*Our Father which art in heaven, &c.*

*After prayers, let every one of thy Household (taking in the fear of God such breakfast, or refreshing as is fit) depart; the children to School, the servants to their work, every one to his office, the Master and mistresse of the Fami'y to their calling, or to some honest exercises for recreation, as they think fit.*

*The Practice of Piety at meals, and the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thyself upon these *Meditations*, to work a deeper



deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

*Meditations before Dinner and Supper.*

1. **M**editate that *hunger* is like the sickness called a *wolf*, which if thou dost not feed will devour thee, and eat thee up: and that meat and drink are but as *Physick*, or meanes which God hath ordained, to relieve and cure this *naturall infirmity* and necessity of man. Use therefore to eat, and to drink, rather to sustain and refresh the *weakness* of nature, then to satisfie the sensuality and delight of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be prefer'd before him that liveth but to fill Privies. There is no service so *\* base*, as for a man to be a slave to his belly; the Apostle termeth such, *Belly Gods*, Phil. 3. 19. therefore we may boldly term them as the Scriptures do their Idols † *Gullulim* Dungy gods, *Hab. 2. 18. 19. 2 King. 17. 12.* And as no action (Gods ordinance excepted) makes a man more to resemble a *beast*, than eating and drinking; so the abuse of eating and drinking to *surfeting, drunkenness* and *spewing*, makes a man more *vile* than a *beast*.

2. Meditate on the *omnipotency* of God, who made all these creatures of *nothing*; of his *wisdome*, who feedeth so many so infinite creatures through the universall world, maintaining all their lives, which

Hoc me docuisti  
ut quemadmodum  
medicamenta sumpturus  
accedam  
Aug 1 to Conf.  
Major sum et  
ad majora genitus,  
quam ut  
mancipium sum  
mei corporis  
Senec.

\* Of Gal. 1.  
which signifieth  
mans dung, as  
Ezec. 4. 17, 18.

Heb. 12. 31.  
Psal. 145. 15, 16.

Mat 5. 14. 45.  
Ec.  
Aq. 14. 17.

he hath given them, which surpasseth the wildome of all the Angels in heaven, and of his clemency and goodnesse, in feeding also his very enemies.

3. Meditate, how many sorts of Creatures, as *beasts, fish, and fowle* have left their lives, to become food to nourish thee: and how Gods providence from remote places hath brought all those portions together on thy table for thy nourishment, and how by those dead creatures he maintains thee in *health and life*.

4. Meditate, that seeing thou hast so many pledges of Gods Fatherly bounty, goodnesse, and mercy towards thee. as there are dishes of meat upon thy Table; O suffer not in such a place, so Gracious a God to be abused by scurrility, ribaldry, or swearing: or thy fellow brother, by disgraceful *back-biting, taunting, or slandering*.

5. Meditate, how that thy Master Iesus Christ did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sang a Psalm. For this was the Commandment of God. *When thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, &c.* This was the practise of the Prophets: For, the people would not eat at their feast till Samuel came to blesse their meat. And saith Ios: to Gods people: *You shall eat and be satisfied, and praise the name of the Lord your God.* This also was

Non ob causam  
Gentiles mentas  
sacra & festa  
nomnabant.  
Vives a Saint  
Aspir had writ-  
ten over his ta-  
ble; Quisquis  
amat dictis ab-  
sentem rogere  
amicum hinc  
mensam veti-  
tate noverit esse  
sibi Possid. de vir.  
Ang.  
Tuk. 9. 16.  
Mat. 14. 12. and  
15. 36.  
Mark 6. 41. and  
8. 6.  
Luke 24.  
John 5. 11.  
Mat. 23. 3.  
Deut. 8. 10.  
1 Sam. 9. 13.  
Joel 1. 26  
Acts 27. 35.

was the practice of the *Apostles*. For Saint *Paul* in the ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a dutie. And if the Son of God gave his Father such great thanks for a dinner of *Barley bread and broiled fish*; what thanks should such a sinfull man as thou art, render unto God, for such variety of good, and dainty cheer? how many a true Christian would be glad to fill his belly with the morsells which thou *refusest*; and doe lack that which thou *lovest*? How hardly doe others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, If *Pagan Idolaters* at their Feasts were accustomed to praise their false gods: what a shame is it for a *Christian*; (at his dinners and suppers,) not to praise the true God; in whom we live, move, and have our being.

6. Meditate, that thy body which thou dost now so daintily feed must be (thou knowest not how soon) meat for worms, when thou shalt say to corruption, thou art my Father; and to the worme thou art my mother, and my sister.

K 5

7. Me

Iohn 9. & 11. 6.

Dan. 5. 14.

Acts 17. 23.

Iob 17. 4.

Psal. 69. 22.  
 Gen. 4. 17.  
 2. Tsm. 3. 4. 5.  
 Matth. 4. 4.  
 Levit. 26. 26.  
 Ezech. 4. 26. &c.  
 5. 26.  
 1 Sam. 9. 13.  
 Matth. 14. 19.  
 Luke 24. 30.  
 1 Cor. 10. 16.  
 Rom. 14. 6.  
 1 Thel. 5. 18.  
 Eccles. 10. 17.  
 Luke 21. 34.  
 Eccles. 31. 30.  
 Neh. 5. 17.  
 Amos 6. 6.

Sam. 9. 13.  
 Mat. 14. 19.

Psalm. 104. 17.  
 Eccl. 1. 20.  
 Psal. 147. 9.  
 Ioh. 3. 3.  
 1 Tim. 4. 3.

7. Meditate, how that many a *Mans table* is made his *snare*, so that through his intemperancy and unthankfulness, the meat which should nourish his body, *kills him* with a surfeit: insomuch, that more are killed with this *snare* than with the sword. And seeing that since the *curse*, the use (as of all creatures, so likewise) of meat and drink is unto us unclean, till the same be sanctified by the *Word* of God and Prayer: and that man liveth not by bread *onely*, but by the *Word* of Gods Ordinance, and his blessing which is called the *staffe of bread*; sit not therefore down to eat before you pray, and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian brethren, who suffer hunger, and want those good things wherewith thou dost abound.

*These things, or some of them premeditated, (if there be not a Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat pray unto him thus.*

*Grace before Meat.*

O Most gracious God, and loving Father, who feedest all creatures living which depend upon thy Divine providence: we beseech thee sanctifie these creatures which thou hast ordained for us; give them vertue to nourish our bodies in life and

and health, and give us grace to receive them soberly and thankfully, as from thy hands, that so in the strength of these and other thy blessings, we may walk in the uprightness of our hearts, before thy face this day, and all the dayes of our lives, through Jesus Christ our Lord and onely Saviour, *Amen.*

*Or thus.*

**M**ost gracious God, and mercifull Father, we beseech thee sanctifie these creatures for our use; make them healthful for our nourishment, and us thankfull for all thy blessings, through Christ our Lord and Saviour, *Amen.*

*Another Grace before Meat.*

**O** Eternall God, in whom we live, move, and have our being, we beseech thee to blesse unto thy servants these creatures, that in the strength of them we may live to the setting forth of thy praise and glory: through Jesus Christ our Lord and onely Saviour, *Amen.*

*After every meal be careful of thy self and family, as Job was for himself and his children, Job. I. 4. lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

Blessed

**B**Lessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord vouchsafe likewise to feed our souls with the spiritual food of thy holy Word and Spirit unto life everlasting. Lord defend & save thy whole Church, our gracious King Charles, Queen Mary, the noble and hopefull Prince Charles, and all the Royal Progeny; the religious Lady Elizabeth, the Kings, only Sister, and her Princely Issue: forgive us our sins and unthankfulness, p. sse. by our manifold infirmities, make us mindfull of our last end, and of the reckoning that we are to make to thee therein, & in the mean while grant unto us health, peace, and truth in Jesus Christ our Lord and onely Saviour, Amen.

Or thus.

**B**Lessed be thy holy name (O Lord) for those thy good benefits wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties; save and defend thy whole Church, our King, and his royal posterity, and grant us health, peace and truth in Christ our only Saviour, Amen.

Or thus.

**W**E give thee thanks, (O heavenly Father) for Feeding our bodies, so graciously with thy good creatures to this temporal life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Descend (O Lord) thine



thine Universal Church, the King, and Royal Posterity; and grant us continuance of thy grace and mercy, in Christ our only Saviour Amen.

The Practice of Piety at Evening.

At Evening, when the time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then (in his imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. Beware of singing Divine Psalms for an ordinary recreation, as do men of impure spirits, who sing holy Psalms intermingled with prophane Ballads.

They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing Davids Psalms with Davids spirit.

3. Practice St. Paul's rule, I will sing with the Spirit, but I will sing with the understanding also.

4. As you sing, uncover your head, and behave your selves in comely reverence, as in the sight of God, singing to God in Gods own words: but be sure that the matter make more melody in your heart

Mat. 12. 47. 3  
1 Cor. 4. 1.  
1 Cor. 11. 4.  
Ephes. 5. 19.  
Col. 3. 16.

hearts, than the Musick in your eares : for the singing with a grace in our hearts, is that which the Lord is delighted withall, according to that old verse :

*Non vox, sed votum ; non musica cordula, sed cor ;*

*Non clamans, sed amans psallit in aure Dei.*

*Tis not the voice, but vow ;*

*Sound heart, not sounding string ;*

*True zeal, not outward show,*

*That in Gods ear doth ring.*

5. Thou mayest (if thou think good) sing all the *Psalms* over in order : for all are most divine and comfortable ; but if thou wilt chuse some special *Psalms* as are more fit for some times and purposes, and such as by the oft usage, people may the easier commit to memory.

*Then sing.*

In the morning, *Psal.* 3. 5. 16. 22. 144.

In the evening, *Pf.* 4. 127. 141. For mercy after a sin committed, *Psal.* 51. 108.

In sickness, or heaviness, *Psal.* 6 13. 88. 90. 61. 137. 146.

When thou art recovered, *Psal.* 30. 32.

On the Sabbath day, *Psal.* 19. 92. 95.

In the time of joy, *Psal.* 80. 98. 107. 136. 145.

Before Sermon, *Psal.* 1. 12. 147. the first and fifth part of the 119.

After Sermon any *Psalin* which concerneth the chief argument of the Sermon. At the Communion, *Psalms* 22. 13. 103. 112. 116.

For

For spiritual solace, *Psal.* 15. 19. 25. 46, 47, 112. 116.

After wrong and disgrace received, *Psal.* 42. 60, 70. 140, 144.

After the *Psalms*, all kneeling down in reverent manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus :

Evening prayer for a Family.

**O** Eternal God and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the footstool of thy grace; acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandments, so that in us naturally, there dwelleth nothing that is good : for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneſſe, distrust, too much love of our selves and the world, too little love of thee and thy Kingdome, but empty and void of faith, love, patience, and every spirituall grace ; If thou therefore shouldest but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence, Satan might justly challenge us for his own, and vve could not expect any thing from thy Majesty, but thy vvrath, and our condemnation, vvhich vve have long ago deserved.

But

Mat. 3. 17.

But good Father, for *Iesus Christ* thy dear sons take in whom only thou art well pleased, and for the merits of that bitter death, and the bloody passion which we believe that he hath suffered for us; have mercy upon us, pardon and forgive us all our sinnes, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee as all other creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions, and that we may not be blinded in them through custom, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us feel the power of *Christ's* death killing sin in our mortall bodies: and the vertue of his resurrection, raising up our soules to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature, and suffer us not to be drowned in the streams of those filthy vices; and sinfull pleasures of this time, wherewith thousands are carried headlong to eternall destruction: but daily frame us more and more to the likenesse of thy Son *Iesus Christ*, that in

Rom. 6. 6  
Phil. 3. 10.Rom. 8. 39  
Phel. 4. 24.

in righteousness and true holiness, we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thine appointed time, attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O Lord, increase our Faith in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in the promises, our fear of thy name, the hatred of all our sinnes; and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort: that so by the fruits of Piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by Grace and Adoption. And grant us, good father, the continuance of health, peace, and maintenance, and all other outward things: so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here O Lord, according to our bounden duty, we confesse that thou hast been exceeding mercifull unto us in all things of this life: but infinitely more mercifull in the things of a better life: and therefore we do here from our very soules, render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our soules and bodies: acknowledging thee to be that Father of lights, from whom we have received all those good and perfect gifts: and unto thee alone for them, we ascribe to be due all glory, honour, and praise,

James 2, 27,

Praise both now and ever more. But more especially, we praise thy divine Majesty, for that thou hast defended us *this day* from all perils and dangers: so that none of those judgements (which our sins have deserved) have fallen upon any of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, & our brethren: and for *Christ* his sake, be reconciled unto us for them.

Psal. 78. 49.

And we beseech thee likewise of the same thine infinite goodnesse and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire robbery, terrours of evill Angels, or any other fear or perill, which for our sins might justly have fallen upon us: and that we may be safe *under the shadow of thy wings*: we here recommend our bodies and souls, and all that we have, unto thine Almighty Protection. Lord, bless and defend both us and them from all evill. And whilest we sleep, do thou *O Father* (who never sleepest nor sleepest) watch over thy children, and give charge to thy *holy Angels* to pitch their Tents round about our houses and dwellings, to guard us from all dangers, that sleeping with thee, we may in the next morning be wakened by thee: and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

Gen. 3. 21.

2 Kings 6. 16. 17.

Psal. 9. 16. 17.

Heb. 2. 4.

And we beseech thee *O Lord*, to be mercifull likewise to thy whole Church, &



to continue the tranquillity of these Kingdoms where we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preserve our religious King *Charles*, Queen *Mary*, the Noble and hopefull Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue. all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our Christian brethren and sisters that suffer sicknesse, or any other affliction or misery: especially those who any where do suffer persecution for the testimony of thy holy Gospel: grant them patience to bear thy cross, and deliverance, when and which way it shall seem best to thy Divine wisdom. And Lord suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sicknesse, and of the evil day that is behind, that these things may not overtake us as a snare, but that we may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most ho'y and just, we confesse that there is no cause, why thou (who art so much displeased with sin) shouldest hear the prayers of sinners: but for his sake only who suffered for sin, & sinned not: In the onely mediation therefore of thine eternal Son *Iesus* our Lord and Saviour, we humbly

Luke 11. 31.  
Mat. 23. 3, &c.

humbly beg these, and all other graces which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy Prayer which Christ himself hath taught us to say unto thee; *Our Father which art, &c:*

*Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.*

Then saluting one another, as becometh Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest: using some of the former private meditations for Evening.

*Thus say of the Householders publick Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the Sabbath day.*

*Meditations of the true manner of practising Piety on the Sabbath day.*

**A**lmighty God will have himself worshipped, not only in private manner, by private persons and Families: but also in a more publick sort of all the godly joynd together in a visible Church, that by this means he may be known not only to be the God, and Lord of every singular person; but also of the creatures of the whole universal world.

*quest.* But vvhy do not vve Christians under the New, keep the Sabbath on the

the same seventh day, whereon it was kept under the Old Testament.

I answer: because that our Lord Jesus (who is the Lord of the Sabbath, and whom the Law itself commandeth us to hear) did alter it from the seventh day, to this first day of the week, whereupon we keep the Sabbath. For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first dayes of the two weekes immediately following his resurrection, and then blessed the Church, breathed on the Apostles the Holy Ghost, and gave them the ministerial keys, and power of binding, and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty dayes he continued on earth, betwixt his Resurrection, and Ascension (for the fiftieth day after being the first day of the week, the Apostles were Assembled) during which time, he gave Commandements unto the Apostles; and spake unto them those things which appertain to the Kingdome of God; that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day: the bodily sacrifices of the beasts to the spiritual sacrifices of praise, Prayer, and contrite hearts; the Levitical Priest-hood of the Law to the Christian Ministry of the Gospel; the Jewish temples and Synagogues to Churches, and Oratories; the old Sacraments of

Mat. 12. 8.  
Deut. 10. 18, 19

John 20. 22.

Acts 1. 2. 3:

a Cyril. bids us note, that Saint John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (post discussio) Thence he concludes thus.

Diem igitur  
octavum Domi-  
nicum diem esse  
necesse est. Cyril  
in Iohan. lib. 12.  
cap. 53.  
Heb. 7. 11; 12.

Eph. 4. 10, 11,  
12, 13.

4 Act. 1. 7.

4 Act. 21. 7.

4 Act. 21. 34.

4 Act. 2. 28, 43,  
42.

of Circumcision and Paschever, to Baptisme and the Lords Supper, &c. as may appear by the like phrase, *Act. 19. 8.* and *Act. 28. 23. Col. 4. 11.* put for the whole sum of Pauls Doctrine, by which was wrought all these changes, where it took effect. So that as *Christ* was forty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty dayes, teaching his Disciples in *Sion*, what they should Preach, and how thy should govern the Church under the Gospel. And seeing it is manifest, that within those forty dayes *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end: it is not to be doubted, but that within those forty dayes he likewise ordained on what day they should keep their Sabbath, and ordinarily do the works of their Ministry, especially seeing that under the old Testament God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the times as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, who hath times and seasons in his own power, appointed this first day of the week, to be the very day where- in he sent down from Heaven the Holy Ghost upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry in the preaching of the word, the administation of the Sacraments, and the

the *loosing* of the sins of the penitent sinners. Upon these, and the like grounds *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the *Lord* for the remembrance of his death; so the *Christian Sabbath* is called the *Lords Day*, because it was ordained of the *Lord*, for the memorial of his *Resurrection*. And as the name of the *Lord* honoureth the one, so doth it the other: and as the *Lord* of the *Sabbath* by his royal prerogative, and *transcendent* authority could, so he had also reason to change the holy *Sabbath* from the seventh day to this, whereon we keep it. For as concerning the seventh day which followed the six days wherein God finished the Creation, there was no such *precise* institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason, and occasion, it might very well be changed and altered unto *some* other seventh day. For the Commandement doth not say, Remember to keep holy the seventh day next following the sixth day of the Creation, or this or that seventh day: but indefinitely, remember that thou keep Holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day *natural*, consisting of 24. hours, or a day *artificial*, consisting of 12. hours, from Sun rising to Sun-setting

Acts 2. 39.

Apo. 7. 16.  
The Scripture of the New Testament give not this honorable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lords Supper instead of the Pascheover so did he the Lords day in the Jewish Sabbath room.  
1. Cor. 11. 20.

cWolphil.  
Chrono. l. d.  
Tom. a. c.

Legis substantia  
est, sex diebus  
terrenis negotiis  
incumbere  
septima divina  
cultui dare  
operam.

Iosh. 10. 12. 13.  
2 Kings 10. 11.  
Christoph.  
Helvic.  
Syst. cont.  
Theol. cum  
Iudicis cap. de  
Sab.

Mat. 21. 3.  
Ila. 35. 17. &c.  
Ila. 6. 22.  
Psal. 103.

1. Cor. 5. 17.  
Gal. 6. 15.  
1. Pet. 2. 10.  
Eph. 4. 24.  
Col. 3. 10.  
Mat. 6. 33.

ing : and withall consider the Sun standing still at noon, in *Joshuabs* time the space of a whole day : and the Sun going back ten degrees, (*viz* five hours, almost half an artificial day) in *Ezechias* time : the Jews themselves could not keep their Sabbath upon that precise, and just distinction of time, called at the first, the seventh day from the Creation.

Adde thereunto, that in respect of the diversity of *Meridians*, and the unequal rising, and setting of the Sun, every day varies, in some places a quarter, in some half, in others a whole day : Therefore the Jewish seventh day cannot precisely be kept at the same instant of time every where in the world.

Now, our Lord Jesus having authority as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh day, unto the seventh day whereon Christians do keep the Sabbath.

1. Bec' u'e that by his Resurrection from the dead, there is wrought a new spiritual Creation of the world : without which all the Sons of Adam had been turned to everlasting destruction, and all the works of the first creation had ministred no consolation unto us,

2. And in respect of this new spiritual creation, the Scripture saith, that Old things are passed away, and all things are become new : b new Creatures, new people, c new men, d new knowledge, e new Testa-  
men



ment, *f* new Commandments, *b* new names. *c* new day, *d* new song, *e* new garment, *f* new wine, *g* new Vessels, *h* new Jerusalem, *i* new Heaven, and a new Earth. And therefore of necessity, there must be instead of the old a new Sabbath day to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the Old Testament.

4. Because that on this day, Christ rested from all the sufferings of his Passion, and finished the glorious work of our Redemption. If therefore the finishing of the work of the first Creation, whereby God mightily manifested himself unto his Creatures, deserv'd a Sabbath for to Solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it *mine holy day* : much more doth the new Creation of the world, effected by the Resurrection of Christ (whereby he mightily declared himself to be the Son of God) deserve a Sabbath for the perpetual commemoration thereof, to the honour of Christ : and therefore worthily called the *Lords day*. For, as the deliverance out of the Captivity of Babylon being greater, took away the name from the deliverance out of the bondage of Egypt : so the day whereon Christ finished the redemption of the World did more justly deserve to have the Sabbath kept on it, then on that day wherein God ceased from creating the World. As therefore in the Creation, the first day wherein it was finished, was consecrated

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for

† John 12. 14.

b Apo. 2. 17.

c Heb. 10. 10.

d Apo. 3. 9.

e Luk. 5. 39.

f Apo. 21.

g 2 Pet. 1. 13.

h Isa. 66. 21.

Heb. 4. 9.

Isa. 58 14.

Rom. 1. 4.

Apo. 1. 10.

Jer. 13 7.

Gen. 2.2.

Lev. 23.32

Neh 13.

19.

Mat. 28.1.

Acts 20.7.

11.

for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected must be dedicated to a holy rest: but still a seventh day kept according to Gods Moral Commandment. The *Jews* kept the last day of the week, beginning their *Sabbath* with the night, when God rested; but Christians honour the Lord better on the first day of the week, beginning the *Sabbath* with the day when the Lord arose. They kept their *sabbath* in remembrance of the Worlds Creation; but Christians celebrate it in memorial of the Worlds *Redemption*: yea, the Lords day being the first of the *Creation* and *Redemption*, puts us in minde, both of the making of the old, and redeeming of the new world.

Ex. 25.21.

As therefore under the *Old Testament*, God, by the glory consisting of seven lamps, seven branches, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbaths rest*: so under the *New Testament*, Christ the true light of the world, approacheth in the midst of the seven lamps, and 7 Candlesticks, to put us in mind to honour our Redeemer in the light of the Gospel of the Lords seventh day of rest. And seeing the *Redemption*, both for might and mercy so far exceedeth the *Creation*, is stood with great reason that the greater work should carry the honour of the day. Neither doth the honourable title of the Lords day diminish the glory of the *Sabbath*; but rather being added, augments the dig-

Apo. 1. 23.

dignity thereof : as the name of *Israel* added unto *Jacob*, made the Patriarch the more renowned.

Gen. 31.  
28.

The reason taken from the example of *Gods* resting from the work of the *Creation* of the world, continued in force till the *Son of God* ceased from the work of the *Redemption* of the world, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the first day of the week.

For first, in the 110. *Psalms*, which is a Prophecy of *Christ* and his *Kingdome*, it is plainly foretold that there should be a solemn day of assembling, wherein all *Christ's* people should willingly come together in the beauty of holiness. Inasmuch that no rain (of peace) shall be upon those Families that in that feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly, in *Psal.* 118. which was a prophecy of *Christ*, as appears, *Matth.* 21. 43. *Acts* 4. 11. *Ephes.* 4. 20. as also by the consent of all the *Jews*, as *Jerome* witnesseth. Foreshewing how *Christ* by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection should become the chief stone of the corner; he wisheth the whole Church to keep holy that day whereupon *Christ*

*Psal.* 110.  
3.

*Zech.* 14.  
27.

Pfal. 118.  
14.

That up-  
on Gen. 10.  
41. Mr.  
Broughton  
requ. of  
consent, p  
50, 51.

Ex H. Wol-  
phel Chron.  
de Temp. 1.  
2. cap. 2.

should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord and Christ, Acts 2.36.* And therefore the whole Church under the *New Testament* must celebrate the day of Christs Resurrection. Rabbi Baichay also saw by the fall of Adam on the sixth day, that on the same day the Messias should finish the work of mans Redemption. And alluding to the speech of Boaz to Ruth, *sleep unto the morning*, that Messias should rest in his grave all their Sabbath day; & he gathereth from that speech, Gen. 1 on the first day, *Let there be light*, that the Messias should rise on the first day of the week, from death to life, & cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness & death. The Hebr. Author of the Book called Sedar Olim Rabbi, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chiefe worship of God should (under the *New Testament*) be celebrated upon this day. As, *That on this day the cloud of Gods majestie first sat upon his people. Aaron, and his children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Year,*

of Moneths, of the Week, &c. All shadowing, that it should be the first, and chief holy day of the *New Testament*. *St. Augustine* proveth by divers places, and reasons, out of the holy *Scripture*, that the *Fathers*, and all the holy *Prophets* under the *Old Testament*, did foresee and know, that our *Lords day* was shadowed by their eighth day of *Circumcision*. And that the *Sabbath* shou'd be changed from the seventh day to the eighth, or first day of the week. And *Junius* our of *Cyprian* saith, that *Circumcision* was commanded on the eighth day, as a *Sacrament* of the eighth day, when *Christ* should rise from the dead. The *Council* *Fo. 10. Julienne* affirms, that *Esay* prophesied of the keeping of the *Sabbath* upon the first day of the week. If this *Mystery* was so clearly seen by the *Fathers*, under the shadows of the *Old Testament*: sure, the *God* of this world hath deeply blinded their mindes, who cannot see the truth thereof under the shining light of the *Gospel*. Therefore this change of the *Sabbath* day under the new, is nothing but a fulfilling of that which was prefigured and fore-prophefied under the *Old Testament*.

5. According to their *Lords* mind and Commandment, and the direction of the *Holy Ghost* (which alway assisted them in their *Ministeriall Office*) the *Apostles* in all the *Christian Churches* (which they planted) ordained that the *Christians* should keep the holy *Sabbath* upon that seventh day, which is the first day

*Aug. Epist.*  
*ad Iannar.*  
*116. c. 12.*

*Sacramen-*  
*tum hoc*  
*fuit diei il-*  
*lius octavi*  
*quo Domi-*  
*nus resur-*  
*rexerat ad ju-*  
*stificatione*  
*nostram,*  
*Ecce ut*  
*scribit ad*  
*Fidum*  
*Cyprianus,*  
*l. 3. Epist.*  
*10. Jun. 1.*  
*Gen. 17. 12.*  
*2 Cor. 4.*

1 Cor.

1, 2.

16

b The sy-  
riackTranslati-  
on hath,*Quam con-**gregamini,**non, sicut ju-**stum est, in**die Domini**nostri co-**meditis &**bibitis.*

The Ara-

bian Tras-

lation al-

so hath

thus: *Non**comeditis**& bibitis**piont vere**diebus**Domini noi-**stri decet;*

and Beza

witnesseth

of the work (a) concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the weeke, &c. (b) when ye come together in the Church (being the Lords day) to eat the Lords Supper (c) to remember & shew the Lords death till he come, &c. In which words note,

1. That the Apostles ordained this day to be kept holy; therefore a divine Institution.

2. That that day is named the first day of the week, therefore not the Jewish seventh, or any other.

3. Every first day of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniform order in all the (d) Churches of the Saints; therefore it was universal.

5. That the exercises of this day were \* Collections for the poor (which appears by Acts 2. 42. and Iustin Martyrs testimony, Apolog. 2.) which were gathered in the holy Assembly after Prayer, preaching of the Word, and Administration of the Sacraments, therefore it was spiritual.

hat in one ancient Greek Copy there is read, *Τὸν κυριακὸν* the Lords day adds to every first day, &c. (c) 1 Cor. 11. 20. 35, 36. (d) 1 Cor. 14. 34. \* As the phrase of breaking of bread comprehendeth all other exercises of Religion, Acts 20. 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the Collection to be made on the first day of the week, but because on this day the holy Assembly was held in the Apostles times.

6. That



6. That he will have the Collection (though necessary) removed against his coming, lest it should hinder his preaching, but not their holy meeting on the Lords day; for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same Epistle *Sr. Paul* protesteth that he delivered them none other Ordinance, or Doctrine, but what he had received of the Lord. Insomuch that he chargeth them, that if any man think himself to be a Prophet, or spirituall, let him acknowledge that the things that I write unto you are the Commandments of the L O R D

But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day is the very Commandment of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day to be a Commandment of the Lord? The Jews confess this change of the Sabbath to have been made by the Apostles. *Peter Alphons. in Dialog. contra Judæos, Tit. 12.* they are therefore more blind and sottish than the Jews, who prophanelly deny it.

As *Troas* likewise *Sr. Paul*, together with seven of the chief Evangelists of the Church, *Sopater, Aristarchus, Secundus,*

1 Cor 11.  
3. & 25. 12.

1 Cor. 14.  
37.

*A<sup>ct</sup>. 20. 4,  
5, 6, &c.*

*Gaius, Timotheus, Tychicus, and Trophimus,* and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were met to hear *Paul* preach, but the Disciples being come together to break bread upon the first day of the week, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Co. 11. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are call'd Disciples, *A<sup>ct</sup>. 11. 29.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jewes and their Profelytes were wont to pray, and there preached unto them, *A<sup>ct</sup>. 16. 12, 13.* So

*A<sup>cts</sup> 21. 4,  
&c.*

*Apo. 1. 10.  
M<sup>os</sup> Chri-  
stianus est,  
&c.* It is

the manner of Christi-  
ans, to call  
it the

Lords day.

*Bed. in Lu.  
cap. 41.*

that it is as cleer as the Sun, that it was the Christians usuall manner to passe over the Jewish seventh day, and to keep the Sabbath, and their holy meeting on the first day of the week. And why doth *S. John* call this the Lords day, but because it was a day known to be generally kept holy to the honour of the Lord *Jesus* (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which *S. John* called the Lords day, the rather, to stir up Christians to a thankfull remembrance of their Redemption, by *Christ* his Resurre-  
ction

tion from the dead. And with the day, the blessing of the Sabbath is likewise translated to the *Lords day*, because that all the sanctification belonging to this *new world*, is in Christ, and from him conveyed to Christians. And because there canot come a greater authority than that of *Christ*, and his *Apostles*; nor the like cause as the *new creation* of the world: therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Add hereunto, how the Scripture noteth, that in the first planting and sealing of the Church, nothing was done but by the special order and direction of the *Apostles*. 1 Cor. II. 54. 1 Cor. I4. 36, 37. Tit. I. 5. Acts 15. 6, 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 Cor. II. 23.

Heb. 4. 4.  
& 5. 9.

To sanctifie then the Sabbath on the seventh day, is not a Ceremonial law abrogated, but the moral and perpetual Law of God perfected. So that the same perpetuall Commandment which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds Christians to solemnize the Sabbath on this seventh day, in memoriall of the *worlds Redemption*: for the fourth Commandment, being a Moral Law, requireth a seventh day to be kept holy for ever. And the *Morality* of this, as of the rest of his Commandments, is more religiously to be kept of us under the Gospel, than of the Jews under the Law; by how much

we (in baptism) have made a more special Covenant with God, to keep his Commandments: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *Moral* and *perpetual*, may plainly appear by these reasons.

*Ten reasons demonstrating the Commandment of the Sabbath to be Moral.*

1. **B**ECAUSE all the reasons of this Commandment are moral and perpetual: And God hath bound us to the obedience of this Commandment, with more forcible reasons than to any of the rest. First, because he did foresee that irreligious men would either more carelessly neglect, or more boldly break this Commandment than any other. Secondly, because that in the practice of this Commandment the keeping of all the other consisteth: which makes God so often complain, that all his worship is neglected, or overthrown, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what zeal and protestation God requireth all (that will be his people) to sanctifie the 7th day. Yea, how the God of mercy, mercilesly punisheth the breach of this Commandment with cruel death, as though it were the sum of his whole honour and service. And

† Jer. 15.  
12. Exod.  
10. 19, 20,  
21, 24. and  
23. 38.  
Ex Bodin.  
de Repub.  
l. 4. c. 2.

And it is certain, that he who makes no conscience to break the Sabbath, will nor (to serve his turn) make any conscience to break any other of the Commandments; so he may do it without *discredit* of his reputation, or danger of Mans Law. Therefore God placed this Commandment in the midst of the two Tables; because the keeping of it is the best help to the keeping of all the rest. The *Conscionable* keeping of the Sabbath is the Mother of all Religion, and good discipline in the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of Religion, and that peace and Order which God will have to be kept in his Church? the Sabbath day is Gods Market day for the weeks provision, wherein he will have us to come unto him, and buy of him without silver or money, the Bread of Angels, and Water of life, the Wine of the Sacrament, and Milk of the word to feed our Souls; tryed Gold, to enrich our Faith; precious eyesalve to heal our spirituall blindness; and the white raiment of Christs righteousness to cover our filthy nakedness. He is not far from true Piety, who makes conscience to keep the Sabbath day: but he who can dispence with his conscience, to break the Sabbath for his own profit or pleasure, his heart never yet felt what either the fear of God, or true Religion meaneth. For of this Commandment may that speech of S. James be verified; He that

1 Cor. 4.

39<sup>th</sup>.

Esay. 55.

2.

Apoc: 3. 18.

Jam. 2. 10.

that faileth in one, is guilty of all. Seeing therefore, that God hath fenced this Commandment with so many Moral reasons, it is evident that the Commandment it self is *Moral*.

2. Because it was commanded of God to Adam in his innocency; whilst (holding his happiness, not by faith in *Christs merits*, but by obedience to *Gods Law*) he needed no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essential part of Gods worship, enjoined unto man, when there was but one condition of all men. And if it was necessary for our first Parents to have a Sabbath day, to serve God in their perfection: much more need their posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully profane it?

3. Because it was one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signify their authority & perpetuity. All that God wrote were moral and perpetuall Commandments, and those are reckoned ten in number. If this were now but an abrogated Ceremony, then there were but nine Commandments. The Ceremonial that were to be abrogated by Christ, were written all by Moses. But this of the Sabbath, with the other nine written by God himself, were put into the Ark, where no Ceremo-

Gen. 2.3.

Exod 34.  
11, &c.

Deut. 4.  
11.

Deut. 4.2.



Ceremoniall Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfill and keep, but only Christ.

I Reg. 8. 4.  
Heb. 9. 3.

4. Because Christ professes that he came not to *destroy* the morall Law : and that the least of them should not be abrogated in his Kingdom of the *New Testament*. In-  
somuch, that *whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdome of Heaven* : that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a Holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem*, about 42 years after his resurrection. By which time all the *Mosaicall Ceremonies* (except eating of blood, and things strangled) were by a publick decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonisheth his Disciples to pray that their flight be not in winter, nor on the Sabbath day Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more painfull and troublesome unto them : not upon the Sabbath, because it would be more grievous to their hearts to spend that day in toying to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their souls.

Mat. 5. 17.

Mat. 5. 19.

Acts 15.  
20, 21, 24,  
28.

Now

Now if the sanctifying of the Sabbath on this day had been but *ceremoniall*, it had been no grief to have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to fly on the Sabbath day; and therefore wisheth his, to pray unto God to prevent such an occasion, he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a *Moral* commandment, confirmed and established by Christ among Christians. If you would know the day wherupon Christ appointed Christians to keep the Sabbath, S. John will tell you, that it was on the *Lords day*, *Apoc. 1. 10.* If you will know on what day of the week that was, S. Paul will tell you, that it was on every *first day* of the week, *1 Cor. 16. 1.*

As Christ admonished, so Christians pray, and according to their prayer, God, (a little before the wars began) warned by an Oracle all the Christians in Jerusalem to depart thence, and to goe to Pella, a little Town beyond Jordan; and so to escape the wrath of God that should fall upon that City and Nation. If then a Christian should not without grief of heart, fly for the safety of his life on the *Lords day*, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the *Lords day* in prophane and carnall sports, or servile labours? And seeing the destruction of Jerusalem was both a Type, and

Euseb. Hist.  
Eccles. lib 3.  
c. 5. It is  
probable,  
that this O-  
racle was  
that voice  
(Migremus  
hinc) which  
with an  
earth-quake  
was heard by  
night in the  
Temple, men-  
tioned by Jo-  
seph. de bello  
Judaeo, lib.  
7. cap. 12.  
Mat. 24. 35.

and an assurance of the destruction of the World; who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremoniall Law was enjoyned to the *Jewes* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath (as Matrimony) was instituted of God, in the state of *Innocency*, when there was but one state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Jewes*. So that all Magistrates and Householders were commanded to constrain all strangers, (as well as their own subjects and Family) to observe the holy Sabbath, as appears by the fourth Commandement, and practice of *Nehemiah*. All the Ceremonies were a partition wall to separate *Jewes* and *Gentiles*. But seeing the *Gentiles* are bound to keep his Commandements as well as the *Jewes*, it is evident that it is no *Jewish* Ceremony. And seeing the same authority is for the Sabbath, that is for Marriage, a man may as well say, that Marriage is but a Ceremoniall Law, as the Sabbath. And remember, that where Marriage is termed but once the Covenant of God, because instituted by God in the beginning; so the Sabbath is every where called the sabbath of the Lord thy God, because ordained by God in the same beginning both of time, state, and perpetuity: therefore not Ceremoniall.

The corruption of our nature found in the manifest

Isa. 56. 6.

Neh. 13.  
11, Sec:  
Eph. 2. 14.  
Prov. 2. 27  
Mat. 19. 5.  
Sec.

Nititur in  
vetitum  
Hor. Rom.

7. 14. Gen. 1.

18. Job 9. 9.

Job 38. 31.

Amos 25. 8.

\* To distin-

guish 'twixt

Spring and

Harvest,

Summer &

winter, and

to forebiew

Judgements

to come.

Moadin.

fig. 8 sacred

times ap-

pointed for

Gods holy

worship, ha-

ving special

significatio

& promises.

b One of

the seven

days of the

week from

the other.

c Solar Sab-

baths and

Jubilee, Ex.

23. 11, 12.

Index Chr.

apud An.

Mund. 1998

manifest opposition of wicked men; and in the secret unwillingness of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is spiritual and moral.

7. Because that as God by a perpetual decree, made the Sun, the Moon, and other lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for <sup>a</sup> signs and for <sup>b</sup> seasons, and for <sup>c</sup> days and for years: so he ordained in the Church on earth, the holy Sabbath to be not onely the appointed season, for his solemn worship; but also the perpetual rule and measure of time. So that as seven dayes make a week, four weeks a maneth, 12 moneths a year: so seven years make a Sabbath of years, seven Sabbaths of years a Jubilee: and 80 Jubilees, or 4000 years, or after Exechiel 4000 cubits, the whole time of the Old Testament, till Christ by his Baptism and Preaching, began the state of the New Testament. Neither can I here pass over without admiration, how the Sacrament of circumcision continued in the Church 39 Jubilees from Abraham to whom it was first given, unto the Baptism of Christ in Jordan, which was just so many Jubilees (after Bucholcerus account) as the world had continued before from Adam to the birth of Abraham. Moses began his Ministry on the 80 years of his age: Christ enters upon his Office in the 80. Jubilee of the Worlds age, Joseph was thirty years old, when

he

he began to rule over *Ægypt*, *Gen. 12. 46.* And the *Levites* began to serve in the Tabernacle at thirty years old ; so Christ likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke 3. 23.* in the midst of *Daniel's* last week, and so (continuing his Ministry on Earth three yeares and an half) finishing our Redemption, and *Daniel's* periods, by his innocent death upon the Cross. The most of all the great alterations, and strange accidents, which fell out in the Church, came to passe either in a *Sabbatical* year, or in a year of *Jubilee*. For example ;

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the world, contain so many years, as the world did weeks of years unto that time, and so many weeks of years, as the world had lasted *Jubilees*. *Daniel's* seventy weeks of years, contained four hundred and ninety single years : the world before that time, 490. weeks, or Sabbaths of years. *Daniel's* Period seventy weeks, the world 70 *Jubilees* : so that to comfort the Church for their 70 years captivity, which they had now according to *Jeremies* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal redemption from Hell should be effected by the death of Christ, as sure as they were

NOW

After M.  
Rob. Pont.  
his com-  
poration.  
Treatise  
of the last  
world,  
published,  
Anno Dom.  
1600. R,  
Pont.  
Treatise  
of the last  
age, p. 17.

Jer. 25. 11,  
12.

Apoc. 5. 2.

\*Apoc. 8. 2.  
& 9. 7.  
Napier on  
the Ap. Pro-  
position. 6,  
8, 9. and his  
Resolution.

Pont. of the  
last age of  
the World  
pag. 12.  
Buchol. 2.  
Index Chr.  
Broughtons  
consent, A.  
M. 1430.  
Deut. 3. 20.  
Pont. ibid.  
& Scaliger  
Buchol.

†Pont. p. 21.  
Buch. Chr.  
spud A. M.  
2500.

now redem'd from the Captivity of Baby-  
lon. This period of *Daniel*, containing 70  
Sabbaths, or 10 Jubilees of yeares, began  
at the first liberty granted the *Jews* by  
*Cyrus*, in the first year of his reign over  
the *Babylonians*, mentioned *Ezra*. 1. 1. and  
ends Justly at the time that *Christ* died  
upon the Cross. From the death of *Christ*,  
or at the last end of *Daniel's* weeks, to the  
seventy and one year of *Christ*, the world is  
measured by seven seals, or seven Sab-  
baths of years, making one Compleat Ju-  
bilee. From the end of those seven seals,  
the world is measured to her\* by 7 Trum-  
pets, each containig 245 yeares (as some  
conjecture; 440 yeares hence, the above  
truth will appear) *Enoch*, the seventh from  
*Adam*, having lived so many years as there  
are days in the year, 365 was translated  
of God in a *Sabbaticall* year. *Moses*, the  
seventh from *Abraham*, as another *Enoch*,  
is buried of God, but born in a *Sabbaticall*  
year of the world, 2373. and in the 777  
year since the Flood (after *Broughtons*  
Computation) is saved as a New *Noah*  
in a Reed *Ark*, and lived a *Builder* of  
the Church, so long as *Noah* was building  
the *Ark* 120 years. The promise was made  
to *Abraham* in a *Sabbaticall* year, being  
the 2023 year of the world. The sixth year  
of *Joshua*, being 2500 years from the  
Creation of the world, wherein the land  
was possessed and divided among the *Chi-*  
*dren of Israel*, was a *Sabbaticall* year, and  
the † 50 Jubilee from the Creation of the  
World.



World. At this year *Moses* began his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaan*s possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all beleevers. And so carrieth the Church of the *Jewes*, by a joyfull stream of *Jubilees*, from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshuah* to *Jesus*; for *Christ* at the end of *Moses* 30 *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptisme openeth Heaven, and gives the clearest *Vision* of the blessed *Trinity* that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims, according to the Prophecy of *Esay*, eternal Redemption to all that repent, and believe in him.

And the year of our Saviour *Christ*'s birth being the 3948. of the World, was at the end of the Sabbatical year, and the 564. Seprenary of the World. *Moses* maketh the common age of all men, to be ten times seven, *Psalms* 90. and every seventh yeare commonly produceth some notable change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his Mothers womb, on the seventh day of his conception, hath all his members finished; & from that day

*liqua venire, aut corporis morbiq; graviores aut vita interitus, aut animi aegritudines, Au. Gelli. l. 1. 15. c. 7. Aug. in Epist. ad Carum ne potem; exultat se Clima & Era, communem seniorum annum 63. evasisse. Bodin. de Repub. lib. 4. cap. 2.*

a *Jub.* some derive of trumpets, or ramshorns wherewith the *Jubilee* was sounded: others from *Inbal* a stream, because they carry us to the death of *Christ*, the Author of our eternal rest & joy, *Isa.* 61. 1. *Luk.* 4. 18. b *Pont.* of the last decaying age of the world p. 123. 22. c *Expetum est in ple-risq; omnib<sup>9</sup> 63. annum cu periculo & clade a-*

grow-

*Aristot.*  
*Cicero,*  
*Bernard,*  
*Bocace,*  
*Erasmus,*  
*Luther,*  
*Melancton.*  
*Sturmius.*

\*She was,  
 she is,  
 (what can  
 there be  
 more said)  
 in earth  
 the first, in  
 heaven  
 the second  
 Maid.  
*Bodin.*  
*Buchol.*

groweth to the perfection of birth; which is always either the ninth, or seventh moneth. At seven years old, the child casts his teeth & receives new. And every seventh year after there is some alteration or change in mans life, especially, at nine times seven, the *Climacterick* year, which by experience is found to have bin fatall to many of those learned men, who have bin the chiefest lights of the world; & if they scaped that year, yet most of the have departed this life in a *septenary* year. *Lamech* dyed in the year of his life 777. *Methusalem*, the longest liver of the sons of men, died when he began to enter his 930. and seventy year. *Abraham* died when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David* after he had lived 10 times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the Maiden Queen, \* *ELIZABETH* of blessed and never dying memory, who came into this World, the Eve of the Nativity of the blessed Virgin Mary, and went out of this World, on the Eve of the Annuntiation of the blessed Virgin Mary. *Hippocrates* dyed in the 15. *septenary*, *Hierome* and *Isocrates* in their 13. *Pliny*, *Bertolus*, and *Cæsar*, in their 8. *septenary*. And *Johannes de temporibus*, who lived 161 years, died in the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed the whole

whole life of man is measured by the Sabbath : for, how many years soever a man liveth here , yet his life is a life but of seven days multiplied ; so that in the number of seven there is a mystical perfection, which our understanding cannot attaine unto.

All which Divine disposition of admirable things, so oft by *seven*, calls upon us to a continual meditation of the blessed seventh day Sabbath, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any man that looketh into the holy *History* , may easily perceive that the whole course of the World is drawn and guided by a certain chain of Gods providence , disposing all things in *number* , *measure* , and *weight*. All *times* are therefore measured by the Sabbath : so as Time and the Sabbath can never be separated. And the Angell swears , that *this measuring of Time* shall continue , till that time shall be no more. And as the Sabbath had its first institution in the first Booke of the Scriptures , so hath it its confirmation in the last : and as this Book doth authorize this day, so this day graceth the Book ; in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the Lords day ; As well therefore may they pull the Sun , Moon , and Stars out of the Heavens,

*Climax vi-  
ta virorum  
fere septe-  
nariis, aut  
novemariis ;  
feminarum  
verò senari-  
is defini-  
tur, Bodin  
de Rep. 4.  
cap. 2.*

*Wisd. 11.  
17. Wolf.  
Præm. Chr.  
Apo. 10. 6.  
Tempus est  
rerum  
mundana-  
rū duratio  
extrinsecus  
observata.  
H. Wolf.  
Chr. c. 1.  
Tempus  
cum mundo  
cepit, &  
una destitu-  
tum est. ib.  
Gen. 2. 3.  
Apo. 1. 10.*

vent, as abolish the holy Sabbath (times mere-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times,

8. Because that the whole Church by an universal consent ever since the Apostles time, have still held the Commandment of the Sabbath to be the moral and perpetual law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of Christ and his Apostles.

The Synod, called *Synodus Colonienfis*, saith, that the Lords day hath been famous in the Church ever since the Apostles time. Ignatius Bishop of Antioch living in Saint Johns time, saith, Let every one that loveth Christ, keep holy the Lords day, renowned by his Resurrection, which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ. Justin Martyr, who lived not long after him, sheweth how the Christians kept their Sabbath on the Lords day, as we do. Origen, who lived about 180. years after Christ, shews the reason why the Sabbath is translated to the Lords day. Augustine saith, That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day; *Ex illo capit habere festivitatem suam*, and by Christ it was first ordained to be kept holy And in another place; That the Apostles appointed the Lords day to be kept with al religious solemnity, because that upon

that

Si quid hor-  
ri tota die  
per orbem  
frequentat  
Ecclesia,  
non hoc  
quin ita fa-  
ciendum sit  
disputare,  
insolentissi-  
ma insaniz  
est? Aug. E-  
pist. 118. ad  
Jan.  
Synod. Col.  
part 9. c. 9.  
Ignat. ad

Apol. 2.

Origen. ho-  
milia 7. su-  
per Exod. 1.  
Epist. ad Ja-  
nuar. 119. c.  
13. & ad  
Cassal. Ep.  
89.

Aug. de  
temp. scr.  
551.

that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore David said of the City of God, so I may say of the Lords day, Glorious things are spoken of the day of the Lord: for it was the birth day of the world, the first day wherein all creatures began to have being. In it light was drawn out of darkness. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it Christians should rise to newness of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the seven Trumpets have blown, the Cursed Jericho of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniforme consent of Antiquity, and practice of the primitive Church in this point, let him read Eusebius Ecclesiastical History, Lib. 4. c. 23. Tertullian, Lib de Idolatria, cap 19. Chrys. Serm. 5. de resurrectione. Constituit. Apol. 1. cap. 37. Cyrill in Iohan. l. 12. c. 55. Of this judgement are the sound new Writers: see Fox on the Apoc. 1. 10. Bucer in Matth. 12. 11. Gualt. in Malac. 3. bom. 23. Fulk on the Remish Testament Apoc. 1. 10. Chem. Exam. Conc. Trid. par. 4 de diebus festis, Wolph. Chron. lib. 2. cap. 1 Armin. Thes. in 4 precept. and innumerable others. Learned Innings shall speak for all. *Quamobrem cum dies Dominicus, &c*

Where

Plz. 87. 32  
Aug. de  
temp. ser.  
25. & 124.  
Con. Const.  
Cen. 8.  
Wolphius  
Chr. lib. 1.  
c. 10. Miss.  
Bipont. post.  
Dom. Pasch.  
Mat. 27. 52.  
Codoman.  
Anal. An.  
Mund. 2515.

Josh. 6. 13.  
Apo. 10. 7.

Aug. ad Ca.  
sulan. Ep. 86.  
& ad Janu.  
1. 9. cap. 19.  
Aug. term.  
de temp.  
251. & 154.  
& Conc. 6.  
Const. Can. 8.  
\*Non dabi-  
tamus quin  
varie apud  
Christianos  
Sabbathum  
violetur, non  
abstinendo  
ab illis quæ  
aliis diebus  
licita sunt  
Armen Juni-  
us prælect.  
in Gen. 2. 3.

Wherefore seeing the Lords day is both by the fact of Christ, (viz. his Resurrection and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; neptē faciunt, they do foolishly, who say that the observation of the Lords day is a tradition, and not from the Scripture, that by this meanes they might establish the traditions of men. And again, the cause of this change, is the Resurrection of Christ, and the benefit of the Restoring of the Church by Christ, the Remembrance of which benefit did succeed in the place of the memory of the Creation. Non humana tradit, sed Christi ipsius observacione & institutione. Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every 8 day after unto his ascension into heaven, did appear to his Disciples, & came into their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be worshipped: and upon the pain of death, charged his people for ever to keep this memorial inviolated. But this end is moral and perpetual. Therefore this Sabbath is moral and perpetual. What God hath perpetually sanctified, let no man ever presume to make common, or prophane  
Upon

Exod: 31.

13. 14. &c.

Ezek. 16.

1. 3. 3. &c.

Ex 35. 2.

Armen. disput. Theolog. in

præcep. 4.

Thef. 14.

Act. 10. 13



Upon this ground it is, that the Commandment terms this day, the *Sabbath of the Lord thy God*; and God himself calls it, *his holy day*. And upon the same ground likewise the *Old Testament* consecrated all their *Sabbaths* and *Holy Days*, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a *Sabbath* to his honour: so doth *Lev* 23. 3, 37, 38, &c. and *Ezek*. 20. 20 *Neh* 9. 14 the *Sabbath* is put for the whole worship of God. And our Saviour teacheth that we must worship the Lord God only, *Matthew*. 4. and therefore keep a *Sabbath* to the only honour of God. The Holy Ghost notes it as one of *Jeroboams* greatest sins, that he ordained a feast from the device of his own heart, *1 Kings* 12. 33. and God threatneth to visit *Israel* for keeping the *dayes of Baalim*, that is, of *Lords*: as *Papists* do of *Saints*, *Hosea*. 2. 13. but saith, that such forgot him. And so indeed none are lesse careful in keeping the *Lords Sabbath*, then they who are most *superstitious* observers of *mens holy dayes*. The Church of *Rome* therefore committs grosse Idolatry,

First, In taking upon her to ordain *Sabbaths*: which belong only unto the Lord of the *Sabbath* to do.

Secondly, in dedicating those *Holy days* to the honour of creatures, which in eff. & is to make them *sanctifying gods*.

M

Th'rd

Isa. 58. 13.

Read, H. Wolphius Chron. de Temp. l. 2. c. 4. p. 118, &c. 7. p. 140, &c.

Thirdly, in tying to these days, Gods *Worship, Prayers, Fasting, and Merit.*

Fourthly, in exacting on these days of *mans invention, a greater measure of solemnity and sanctification, than upon the Lords day, which is Gods Commandment, which in effect is to prefer Antichrist before Christ.* Our Church hath justly abolished all superstitious and idolatrous Feasts; and only retains a few Holy days, to the honour of God alone, and easing of servants, *Deut. 5. 14.* although long custome forceth to use the old names for civil distinction: As *Luke* useth the prophane names of *Castor and Pollux, Acts 28. 11.* And *Christians* of *Fortunatus, 1 Coriath. 16. 17.* *Mercurius, Rom. 16. 14.* And the *Jews* of *Mardocheus day, Mac. 15. 33.*

10. Lastly, The examples of Gods Judgments on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not scared, how wrathfully Almighty God is displeased with them, who are wilful profaners of the *Lords day.*

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man who (of a presumptuous mind) would openly go to gather sticks on the Sabbath day. The fact was small; true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

*Nicanor* offering to fight against the *Jewes* on the Sabbath day, was slain him-

Numb. 15.  
22.

2 Mac. 15.  
28.

himself, and thirty five thousand of his men.

A Husband man grinding Corn upon the Lords day, had his Meaf burnt to ashes.

Another carrying Corn on *this day*, had his Barn and all his Corn therein burnt with fire from Heaven the next night after.

Also a certain Noble-man, prophaning the Sabbath usually in hunting, had a Child by his Wife with a head like a dog, and with his ears and chaps, crying like a hound.

A covetous Flax-wife at Kjustat in France, An 1559. using with her Maids to work at her trade on the Lords day, it seemed unto them that fire issued out of the Flax, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after, it took fire again, burnt the house, and so scorched the wretched woman with two of her Children, that they died the next day: but (through Gods mercy) a Child in the Cradle was taken out of the fire alive and unburnt.

On the 13 of January, Anno Dom. 1582. being the Lords day, the Scaffolds fell in Paris Garden, under the people, at a Bear baiting, so that eight were suddenly slain, & innumerable hurt and maimed. A warning to such who take more pleasure on the Lords day, to be in a Threatre, be-

M 2

holding

Cant. Mag.  
22. cap. 6.

Disp. de  
tempore.  
Ser. 117.  
Tho. Cantiprat. lib. 2.  
de lap.  
Tem. admiran. vind.  
div. Thea.  
Hist.  
Joh. Fine.  
lib. 3. de  
mir aculis

Stow's A-  
bridge-  
ment. An.  
1582. Dis-  
cite jam  
moniti,  
Dominum  
non temere  
Christu.

holding carnal sports, than to be in the Church serving God with the spiritual works of Piety.

Many fearfull examples of Gods Judgements by fire have in our days been shewed upon divers Towns, where the profanation of the Lords day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve-month (being the Lords day) almost consumed with fire, chiefly for prophaning the Lords Sabbaths, and for contemning his word in the mouth of his faithful Ministers.

Teverton in Devonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy judgement on the Town for their horrible profanation of the Lords day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of April, Anno Dom. 1598. God (in less than half an hour) consumed with a sudden and fearfull fire, the whole Towne, except only the Church, the Court-house, and the Almshouses, or a few poor peoples dwellings; where a man might have seen 400 dwelling houses all at once on fire, and above 50 persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of August last, 1612. (fourteen years since the former fire) the whole Town was again fired and consumed,

except

Whilst the  
Preachers cried  
in the Church  
Prophanesse,  
prophanesse!  
gain would  
not suffer them  
to hear; there-  
fore when they  
cried fire, fire  
in the streets,  
God would  
not suffer any  
to help.

except some thirty houses of poor people, with the *School-house*, and the *Almes-houses*: they are blind who see not in this the finger of God. God grant them grace, when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower of Silo*, Luk. 13. 4, and, taking warning by their neighbours chastisements, fear Gods threatenings, Jer. 17. 7. and believe Gods Prophets, if they will prosper, 1 Chr. 20. 20.

Many other examples of Gods judgments might be alledged; but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day*, proceed in thy prophanation: it may be the *Lord* will make thee the next example, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his *Sabbaths* at the last day.

Thus we have prov'd, that the Commandments of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ* and of his *Apostles*. But as in promulgating of the Law, divers Ceremonies peculiar to the Jewes were annexed, the rather to bind that people to the more careful performance thereof, as, to the first Commandment, their deliverance from *Egypt*, shaddowing their redemption from *Hell*; to the fifth Commandment, length of dayes in *Canaan*, typing  
M 3. eternal.

*a* Num. 15, 28.

*b* Num. 28  
9, 10.

*c* Exod. 35. 2.  
*d* Ex. 16. 23.  
*e* Deut. 5. 6.  
*f* It was the Sabbath day on which Moses and the Children of Israel sang to God when Pharaoh and his host were drowned in the Red Sea Ex. 10. See Trem. & Inn. Notes on Deut. 5. 15. and on Exod. 12. 15.

eternal life in heaven; to the sixth Commandment, abstinence from blood & things strangled, figuring the care to abstain from all kind of murder: & to the whole Law, the ceremony of <sup>a</sup> Parchment lace, putting them in minde to keep within the limits of the Law. So likewise to the 4th. Commandment, were added some ceremonies which peculiarly belonged to the Jews, and to no other people, as 1. The double <sup>b</sup> Sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week days. 2. The <sup>c</sup> rigid and strict ceasing from making of fire, dressing of meat, and all bodily labour, both (<sup>g</sup>) remembering them of their full deliverance by Moses conduct from the fiery Furnaces, and slavery of Egypt, upon (<sup>h</sup>) that day: as also shadowing unto them the eternal redemption of our souls from Hell by the death of Christ. 3. The keeping of the Sabbath upon the precise seventh day in order of the Creation, shadowing to the Jews that Christ by his death, and resting on their Sabbath day in the grave, should bring them rest and ease from the burthen and yoke of the Legall ceremonies, which neither they nor their fathers were able to bear, Act. 15. 10. Col. 2. 16, 17.

And howsoever in Paradise before mans fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an Argument of perfection; yet after the fall, it became Ceremonial, and Subj:ct



subject to change in respect of the restoration by Christ: *As mans life before the Fall being immortal, became afterwards Mortal; and nakedness being an ornament before, became afterwards a shame; and Marriage became a type of the Mystical union betwixt Christ and his Church. Ephes. 5.* And to fulfill the Ceremonies (added for the *Jewes* sake unto the Sabbath) Christ at his death rested in the grave all the *Jewes* Sabbath day, and by that rest fulfilled all these ceremoniall Accessaries. Now as the ceasing of the ceremonies annexed to the 1. 5. and 6. Commandements, & to Marriage, did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of Gods worship, and Mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the commandment of the Sabbath. So that though the Ceremonies be all abolished, by the access of the Substance, and the Shadow overshadowed by the Body, which is Christ, yet the holy Rest (which was commanded and kept before either the *Jewes* were a people or their Ceremonies annexed to the Sabbath) still continued as Gods perpetual Law: whereby all the posterity of Adam are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of God their Creator and Redeemer; but in the

substance of the fourth Commandement, there is not found one word of any Ceremony.

The chief objections against the morality of the Sabbath are three.

Object. 1.  
Gal. 4. 10.

1. That of Paul to the Galatians, *Ye observe dayes, and moneths, and times, and years, &c.* But there the Apostle condemns not the moral Sabbath (which we call the Lords day, and which he himself ordained according to Christs commandment in the same Churches of Galatia and Corinth, and kept himself in other Churches) but he speaks of the Jewish days and times and years, and the keeping of the Sabbath on the 7th day from the Creation, which he termeth *shadows of things to come*, abolished now by Christ the body, and in the law are called *Sabbaths*, but are distinguished from *moral Sabbaths*.

1 Cor. 16.

1. & 14.

17.

Act. 20. 7.

Col. 2. 11.

Lev. 23.

37, 38.

Object. 2.

Col. 2. 16.

2. That of Paul to the Colos. *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath day.* But here the Apostle meaneth the Jewish ceremoniall Sabbaths, not the Christian Lords day, as before.

Object. 3.

Rom. 14.

5.

Rom. 15. 1

3. That of the same Apostle to the Rom. *This man esteemeth one day above another day; and another counteth every day alike, &c.* But S. Paul maketh no such account. For, the question there is not between Jews and Gentiles, but between the stronger and weaker Christians. The stronger esteemed one day above another: as appears

pears in that there was a day both commanded and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore Paul saith here, that he that observed this days observed it unto the Lord. The observation whereof, because of the change of the *JEWISH* seventh day, some weak Christians, (as many now adaies) thought not so necessary, so that if men (because the *Jewish* day is abrogated) will not honour and keep holy the *Lords* day, but count it like other dayes; it is an argument, saith the Apostle, of their weaknesse whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.



The true manner of keeping holy

the *Lords* day.

**N**OW the sanctifying of the Sabbath consists in two things, First, In resting from all servile and common businesse pertaining to our naturall life. Secondly, in consecrating that Rest whole to the service of God, and the use of those holy means which belong to our spiritual life.

For the first.

1. The servile and common works, from whence we are to cease, are generally all civil works, from the least to the greatest. More particularly.

First from all the works of our Calling, though it were reaping in the time of Harvest.

Secondly from carrying burthens as Carriers do; or riding abroad for profit or for pleasure: God hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a rest, & he that without necessity deprives them of their rest on the Lords day, the groans of the poor tired beasts shall in the day of the Lord rise up in Judgment against him. Likewise such as spend the greatest part of this day in trimming, painting, & pampering of themselves like Jexabets, doing the devils work upon Gods day.

Thirdly, from keeping of Fairs or Markets, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any books or Sciences, but the holy Scriptures, and Divinity, for our studying must be to be ravished in Spirit upon the Lords day. In a word, thou must in that day cease in thy calling to do thy work, that the Lord by his calling, may do his work in thee. For whatsoever is gotten by common working on this day

\* Ex. 31.

12, 12.

Ex. 31. 15.

&c. Ex.

34. 21.

Neh. 13.

15. Jer. 17.

21, 22, 27.

Deut. 5.

14.

Rom. 8.

22. Deut.

25. 5.

1 Cor. 9. 9.

Neh. 13.

15, 16, 19.

Apoc. 1.

19.

day shall never be blessed of the Lord; but it will prove like *Achaus* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest that he had lawfully gotten. And if Christ scourg<sup>e</sup> them as *theevs*, who bought and sold in his Temple (which was but a *ceremonie* shortly to be abrogated;) is it to be thought that he will ever suffer those to escape unpunished who (contrary to his commandment) buy and sell on the Sabbath day, which is his perpetuall Law? Christ calleth such, sacrilegious Theeves; and as well may they steal the *Communion Cup* from the Lords Table, as steal from God the chiefest part of the Lords day to consume it in their own lusts. Such shall one day find the *Judgments of God* heavier than the opinions of men.

Fifthly, from all *recreations*, and *sports* which at other times are lawfull: for if lawfull words be forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of Heavenly things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the Lord) any greater *delight* or recreation than the sanctifying of the Lords day. For, can there be any greater joy for a person condemned, than to come to his Prince his house to have his Pardon sealed? for one that is deadly sicke, to come to a Physician that can cure him? or for a Prodigal Child, that

Isa. 58. 13.  
14.  
Psal. 37. 4.

fed

fed on the husks of swine; to be admitted to eat the bread of life; at his *Fathers* table? or for him who fears for sin the rydings of death to come to hear from God the assurance of eternal life? If thou wilt allow thy self or thy servants, recreation, allow it in the six dayes which are thine; not on the Lords day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the *soul* to do more cheetfully the *service of God*.

Eph. 5. 18.  
19.

Rom. 3.

11. Deur.

28. 47.

Isa. 58. 13.

Sixthly, from *grosse feeding*, *liberal drinking* of wines or strong drink, which may make us either *drunke*, or *unapt* to serve God with our hearts and minds.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the Sabbath, more then working: seeing one may *work alone*, but cannot *talk*, but with others.

He that keeps the Sabbath, only by resting from his *ordinary* work, keeps it but as a *Beast*. But, rest on this day, is so far commanded to Christians, as it is an help to *sanctification*; and labour so far forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations which are *lawful* at other times, are on the *Sabbath* not *allowed*, much more those that are altogether at all times *unlawful*. Who with our mourning can endure to see Christians keep the Lords day; as if a celebrated feast rather to *Bacchus*, than to the honour of



of the Lord Jesus the Saviour & Redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in sitting down to eat & drink, and rising up to play First halasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which profanation all holy Divines both old and new, have in their times most bitterly inveighed: in so much that S. Aug. affirmeth that it was better to plough than to dance upon the Sabbath day.

Now in the name of Almighty God, (who rested, having created heaven and earth) and of his eternall Son Jesus the Redeemer of his Church who shall shortly come on the dreadfull day of doom, to judg. all men according to the obedience which they have shewed to his commandments; I require thee, who readest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day that thou better weigh and consider whether Dancing, Stageplaying, Masking, Carding, Dicing, Tobling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipting & such other fooleries of Robinhood, Morricedances, Wakes, and May-games be exercises that God will blesse and allow on the Sabbath day. And seeing that no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God. How darest thou do those things on that blessed day, on which thou darest

1 Cor. 10.

7.

Exod. 31.

9, 18, 19.

Melius enim arare, quam saltare in Sabbato.

Aug. in rit.

Psal. 61.

Act. 12. 31

Rom. 2.

12, &c.

2 Thes. 2.

8. &c.

not pray to God to bestow a blessing on it to thy use? Hear this, and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and void of the feeling of the grace of God! that, having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the week, which he hath reserved for his own praise, and worship! Let them in defence of their prophaneſſe, *object* what they will, and answer what the Devill puts in their mouths: yet I would wish them to remember, that, seeing it is an ancient tradition in the Church, that the Lords *second coming* shall be upon the *Lords day*, how little joy they should have to be taken in those carnall sports to please themselves; when their Master should find them in spirituall exercises serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a Goat in a Dance. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus dance on the Lords day (contrary to the *Lords commandment*) they do but dance about the *Pits brink*, and they know not which of them shall first fall therein: whereinto being once fallen without repentance

Lactan.  
lib. 7. c. 1.

penitance, no greatnesse can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledge and conscience) they do thus presumptuously transgress. If then Gods commandments cannot deter thee, nor Gods Word advise thee; I say no more, but what St. John said before me, \* *He which is filthy let him be filthy still.*

For the second.

2. The consderation of the Sabbath-rest consists in performing three sorts of duties, First, before, Secondly, at, Thirdly after the publick exercises of the Church.

The duties to be performed before the publick exercises, are;

1. To grieve over working betime, on the Even; that thy body may be the more refreshed, and thy mind the better fixed to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants, being tired with labour, and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith to his Church for your souls instruction, you cannot hold up your heads for sleeping; to the dishonour of GOD, the offence of the Church, and the shame of your selves: therefore the Lord commands us not only to keep Holy, but also to remember afore-hand the Sabbath day to keep it holy, by preparing our hearts, and removing all businesse that might hin-

\* Apo. 22.

11. This was the last and heaviest curse that Saint John wished to spirituall Babylon.

Apo c. 2.

& 3.

Isa. 36. 2,  
&c. & 58.  
13, &c.

hinder us to consecrate it *as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandments doth but either *bid or forbid* : he doth both in this Commandment, and that with a special *memorandum*. As if a Master would charge his servants to look well unto *ten things* of great trust : but to have a more special care to remember one of those ten, for divers weighty reasons : Should not a faithful servant that loves his Master, shew a more *special* care unto that thing above all other businesses ?

Exod. 16.  
23, &c.

Thus *Moses* taught the people o'renight to remember the Sabbath ; & it was an holy custom among our fore-fathers, when at the ringing to prayer on the Eve before, the *Husbandman* would give over his labor in the field, & the *Tradesman* his work in the shop, and go to the Evening prayer in the Church, to prepare their souls, that their minds might more cheerfully attend Gods worship on the Sabbath day.

Exod. 5.

15. 1 Cor.

7. 5. Gen.

35. 2. 1

Thes. 4. 2.

1 Sam. 21.

5. Exo. 9.

16. Psal.

19. 12.

Eccles. 5. 1.

2. To possess that night thy *vessel in holiness and honour* : that thou mayest present thy soul more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be carefull therefore to rise sooner on this day than on other days ; by how much the service of God is to be preferred before all earthly businesses. For there is no *Master* to serve so good as God ; and in the end, no *man* shall be better rewarded than his service.

4. When thou art up, consider with thy self what an *impure* sinner thou art; and into what a holy place thou goest to appear, before the most *holy* God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church what *grievous* sins thou hast committed the *week past*, *confesse* them unto God, and earnestly pray for the pardon and forgiveness of them, and so *recascile* thy self with God in Christ. *Renew* thy *vowes* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayest have grace to hear the *Word of God*, read and preached, with *profit*; and that thou mayest receive the holy *Sacrament* with comfort (if it be Communion-day) that God by his *holy Spirit* would assist the Preacher to speak some thing that may *kill* thy *sin*, and *comfort* thy *Soul*, which thou mayest do in this or the like sort.

Col. 4. 3.

*A Morning Prayer for the Sabbath day.*

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deep; there can be no better thing than to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandement, that wee should sanctifie

Psal. 91. 1.  
2, 5.

I Chr. 29.  
II. &c.

\* Here  
thou may-  
est confesse  
whatsoever  
fin of  
the last  
week clogs  
thy con-  
science.  
Joh. I. 29.

sanctifie this day in thy service and praise; and in the thankfull remembrance as of the creation of the world by the power of thy word; so of the redemption of Mankind by the death of thy Sonne. Thine (O Lord) I confesse, is greatnesse, and power, and glory and victory, and praise; for, all that is in Heaven and Earth is thine: Thine is the Kingdome, O Lord, and thou excellest as head over all; both riches and honour come of thee, and thou reignest over all; and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger, & displeasure; thou notwithstanding, of thy favour and goodnesse (passing by my prophaness and infirmities) hast vouchsafed to adde this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my finnes and misdeeds: Especially, O Lord \* cleanse my Soul from those filthy sins, with the blood of thy most pure, and undefiled Lamb, which taketh away the sins of the world, and let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thy own Image, to serve thee in newnesse of life and holinesse of conversation. And as of thy mercy, thou hast



haft brought me to the beginning of this  
 blessed day : so I beseech thee make it a  
 day of *Reconciliation*, betwixt my *sinful*  
*soul* and thy *Divine Majesty* ; Give me  
 grace to make it a day of *Repentance* unto  
 thee: that thy goodness may seal it to be  
 a day of pardon unto me ; and that I may  
 remember that the keeping holy of this  
 is a *Commandement* which thine *owne*  
*finger* hath written ; That on this day I  
 might meditate on thy glorious works  
 of our *Creation* and *Redemption*, and  
 learn how to *know* and to *keep* all the rest  
 of thy holy *Laws*, and *Commandements*  
 And when anon, I shall with the rest of  
 the holy *Assembly*, appear before thy  
 presence in thy house, to offer unto  
 thee our *Morning sacrifice* of praise, and  
*Prayer* ; and to hear what thy *Spirit*, by  
 the *preaching* of thy *Word*, shall speak  
 unto thy *Servant* : Oh, let not my sinnes  
 stand as a *cloud*, to stop my *Prayers* from  
 ascending unto thee, or to keep back thy  
 Grace from descending by thy *Word* into  
 my heart. I know, O Lord, and trem-  
 ble to think, that *three parts* of the good  
 seed falls upon bad ground. Oh ! let not  
 my heart be like the *high way*, which  
 through hardness, and want of true under-  
 standing receives not the seed, till the  
 evill one cometh and catcheth it away ;  
 nor like to the *stony ground*, which heareth  
 with joy for a time, but falleth away as  
 soon as persecution ariseth for the Gospel  
 sake ; nor like the *thorny ground*, which by  
 the

Mat. 13.4.  
 &c. Luk.  
 8. 5.

Col. 4. 3.  
Act. 26. 18

1 Thel. 5.  
13.  
Heb. 13.  
17. 1 Cor.  
11. 10.  
Eph. 3. 10.  
1 Pet. 1.  
12.

the cares of this world, and the deceitfull-  
nesse of riches, choaketh the word which it  
heareth, and makes it altogether unfruitfull:  
but that, like unto the good ground, I may  
hear thy Word, with an honest and good  
heart, understand it and keep it, and bring  
forth fruit with patience in that measure  
that thy wisdom shall think meet, for  
thy glory and mine everlasting comfort.  
Open likewise, I beseech thee, O Lord,  
the door of utterance unto thy faithfull  
servant, whom thou hast sent unto us to  
open our eyes, that we may turn from dark-  
nesse to light, and from the power of Satan  
unto God: that we may receive forgive-  
nesse of sinnes, and inheritance among them  
which are sanctified by faith in Christ. And  
give me grace to submit my self unto his  
Ministry, as well when he terrifieth me  
with Judgements as when he comforteth  
me with thy mercies, and that I may have  
him in singular love for his works sake; be-  
cause he watcheth for my soul, as he that  
must give account for the same unto his  
Master. And give me grace to behave my  
self in the holy Congregation with comli-  
ness and reverence as in thy presence, and  
in the sight of thy holy Angels. Keep me  
from drownesse & sleeping, and from all  
wandring thoughts and worldly imagina-  
tions: sanctifie my Memory, that it may be  
apt to receive, & firm to remember those  
good and profitable Doctrines which shall  
be taught unto us out of thy Word.  
And that through the assistance of thy  
holy

holy Spirit, I may put the same lessons in practice for my direction in prosperity, for my consolation in misery, for the amendment of my life, & the glory of thy name. And that this day, which godlesse and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate to thy glory and honour, not doing my own ways, nor seeking mine own will, nor speaking a vain word, but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may, through thy blessing, feel in my heart the beginning of that eternall Sabbath, which in unspeakable joy and glory I shall celebrate with Saints and Angels to thy praise and worship, in thy heavenly Kingdome for evermore.* All which I humbly crave at thy hands in the name and mediation of my Lord Jesus; in that form of prayer which he hath taught me.

*Our Father which art in heaven, &c.*

Isa. 18. 13.

Isa. 66. 33.

Having thus in private prepared thine own soul; If thou hast the charge of a Family, call all thine *household* together, read a Chapter, and pray as in the Week days: but remember so to dispatch these *private preparations* and duties, as that thou and thy family may be in the Church before the beginning of prayers. Else your private exercises are rather an *hindrance* than a *preparation*. And as thou (and thy household) do go in all reverence

towards the Church; let every one meditate thus with himself.

*Things to be meditated as thou goest to the Church.*

Psal. 10. 4.

**T**HAT thou art going to the Court of the Lord, and to speak with the great God by prayer, and to hear his Majesty speak unto thee by his Word: and to receive his blessing on thy Soul, and thy honest labour, in the six days last past.

Psal. 42.

1. 2.

Pf. 84. 10.

Psal. 5. 7.

2. Say with thy self by the way, *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God, My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? For, a day in thy court is better than a thousand other where. I had rather be a door-keeper in the house of my God, than to dwell in the Tabernacles of wickedness. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thine holy Temple.*

Gen. 28.

16, 17.

1 Cor. 14.

25.

Psal. 16. 8.

Psal. 27. 6.

3. As thou entrest into the Church say, *How fearfull is this place! this is none other but the house of God, this is the gate of Heaven, surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy House, and the place where thy honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy house all the days of my life, to behold thy beauty, and to*

*visit*

visit thy Temple ; therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry ; have mercy also upon me, and hear me. Doubtlesse kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord, And this is that preparation or looking to our feet, whereto Solomon adviseth us, before we enter into the house of God.

*The second sort of duties which are to be performed at the time of the holy assembly.*

**W**hen prayers begin, lay aside thine own private Meditations ; and let thine heart joyn with the Minister, and the whole Church, as being one body of Christ ; and because that God is the God of Orders, he will have all things to be done in the Church with one heart and accord : and the exercises of the Church are common and publick. It is therefore an ignorant pride for a man to think his own private prayers more effectual than the publik prayers of the whole Church. Solomon therefore adviseth a man, not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling standing, sitting, and such indifferent Ceremonies ( for the avoyding of scan-

Psal. 27. 5.

Psal. 13. 6.

Ecdl. 5. 1.

1 Cor. 12.

12.

Acts 1. 2.

46. and 4.

32.

Ecdl. 5. 1.

Ez. 46. 10.

Psa. 110. 3.

\* Cum Roman  
venio, jejuno  
Sabbato; cum  
hic sum, non  
jejuno; Sic &  
tu, ad quam  
forre Ecclesiam  
veneris, ejus  
morem terva;  
si cuiquam non  
vis esse scan-  
dalo, nec quen-  
quam tibi.  
Ambr. cont.  
Ep. ad Aug.  
figuar.  
Luk. 4. 20.  
Luk. 19. 43.

scandal, the countenance of *charity*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding, and applying the word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandring thoughts: So the eyes of all that were in the Synagogues, are said to be fastened on Christ, whilst he preached: and, all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples to learn the know- ledge of Salvation, by the remission of sins, through the tender mercy of God, Luk. 1. ver. 77.

Be not therefore in the School of Christ like an idle Boy in a Grammer School, that often heareth, but never learneth his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a child, Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, mark

- 1 The coherence, & explication of the Text.
- 2 The chief sum or scope of the Holy Ghost in that Text.
- 3 The division or parts of the Text.
- 4 The Doctrines; and in every doctrine the Proof, the Reasons, and Uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in practice



practice of all faithful Pastors, who desire to edifie their people in the knowledge of God, and his true religion.

If the Preachers method be too *curious* or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What sins he reproved, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What vertues he exhorted unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal, and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by man; and labour not so much to hear the word of the Preacher sounded in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the word, hath a blessing promised thereto. It is the acceptable *b* sacrificing of our selves unto God. It is the *c* surest note of Christs Saints, the *d* truest mark of Christs sheep, the *e* apparentest sign of Gods Elect, the very blood, as it were, which uniteth us to be the *f* spiritual kindred, brethren, and sisters of the Son of God. This is the best Art of memory for a good hearer.

When the Sermon is ended, 1. Beware

N

thou

Isa. 2. 3.

Act 10. 33.

1 Cor. 17.

25.

Gal. 4. 14.

1 Thes. 2,

13.

Apoc. 2. 7.

Luk. 24. 32.

a Luk. 11.

28.

b Rom. 16.

16.

c Deu. 33. 3.

d Joh. 10. 17.

e Joh. 8. 47.

& 18. 37.

f Luk. 8. 21.

Mark 3. 33.

Ezek. 46, 12.

Luk. 10. 16.

Numb. 6.  
23, 25.

thou depart not like the *nine Lepers*; till that for thine instruction: o saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm; and when the blessing is pronounced, stand up to receive a part therein, and hear it, as if Christ himself (whose Minister he is) did pronounce the same unto thee; for in this case it is true, *He that heareth you, heareth me*, and the Sabbath day is *blessed*, because God hath appointed it to be the day, wherein by the mouth of his Ministers, he will *blesse his people which hear his Word*, and glorifie his Name. For though the Sabbath day in it self be no more blessed than the other six dayes; yet (because the Lord hath appointed it to *holys* above others), it doth as far excel the other dayes of the week, as the *consecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eat at our own Table.

2. If it be a Communion day, draw near to the *Lords Table* in the *wedding garment* of a *faithful* and *penitent* heart, to be partaker of so holy a banquet.

And when Baptisme is to be administered, stay, and behold it with all reverend attention, that thou mayest, First, shew thy reverence to Gods Ordinance. Secondly, that thou maist the better consider thine own *ingrafting* into the visible body of *Christs Church*, and how thou performest the *vowes* of thy new Covenant. Thirdly, that thou mayest repay thy debts praying

ing for the infant which is to be baptized ( as other Christians did in the like case for thee ) that God would give him the inward effects of Baptisme by his *Bloud* and *Spirit*. Fourthly, that thou mayest assist the Church in praising God for grafting another member into his *Mystical body*. Fifthly, that thou mayest prove whether the effects of Christs death *killeth sinne* in thee, and whether thou be *raised* to newnesse of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *want*, and to be thankful for his *grace*. Sixthly, to shew thy self to be a Free-man of Christs *Corporation*, having a voice or consent in the admission of others into that Holy Society.

3. If there be any *collection* for the poor, freely without *grudging* bestow thine Alms as God hath *blessed* thee with ability.

And thus far of the duties to be performed in the holy Assembly.

*Now of the third sort of duties, after the Holy Assembly.*

AS thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the cud, so must thou bring again to thy remembrance that which thou hast heard in the Church: And then kneeling down, turn all to prayer, beseeching God to give such a blessing to

N 2

those

2 Cor. 6. 4.  
2 Cor. 9. 5,  
6, 7. &c.

Lev. 11. 3.

Psal. 119.

11.

Mat. 13. 9.

Job 31, 17.  
18.

Hest. 9, 21.

Deut. 15,

10, &amp;c.

Mat. 25,

35, &amp;c.

If thou be a private man either perform these holy duties by thy selfe, or joyn with some Godly family in the performance of them.

those things which thou hast heard, that they may be a *direction* to thy life, and a consolation unto thy soul. For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger, lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankfull manner before prescribed, remember, according to thine ability to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat: imitating holy Job, who protested that *he did never eat his morsels alone without the good company of the poor and fatherless*: that is the commandement of Christ our master, *Luke 14. 13.* Or at least wise, send some part of thy dinner to the poor, who lyes sick in the back Lane without any food: For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed Child of God, I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake to the least of these my bretheren, I take it in as good part, as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories and capacities

pacities are weaker, but rather help them : for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and \* rub those good things over their memories again. Then sing a *Psalme* or more. If time permit, thou mayest teach and examine them in some part of the *Catechisme* : conferring every point with the proofs of the holy Scripture. This will both encrease our knowledge, and sharpen our memory : seeing by experience we find that in every trade they who are most exercised, are ever best expert. But in any wise remember so to dispose all these private exercises, as thou mayest be with the first in the holy congregation at the *Evening exercise* ; where behave thy selfe in the like devotion and reverence, as was prescribed for the holy exercise of the morning.

After *Evening Prayer*, and at thy Supper, behave thy self in the like Religious and holy manner, as was formerly prescribed. And either before or after Supper, if the season of the yeare, and the weather do serve.

1. Walke into the fields, and meditate upon the Works of God ; for in every creature thou mayest read, as in an open Booke, the *Wisdom*, *Power*, *Providence*, and *Goodness* of Almighty God. And how that none is able to make all these things in the variety of their forms, virtues, beauties, life, motions and qualities, but our most glorious God.

Act: 17, 11.  
Heb: 5, 14.  
Mat: 6, 30.  
Jam: 5, 13.  
\* Deut: 7,  
30.  
Heb: 6, 1.

Heb: 5, 14.

Psal: 92, 5.  
and 19, 2,  
&c. & 8,  
13, &c.  
Rom: 1. 19,  
20.  
*Præsentem  
narrat quæ-  
libet herba  
Deum.*  
Isa: 40. 26.

Psal. 8.

2. Consider how *gracious* he is, that made all these things to *serve* us.

3. Take occasion hereby to stir up both thy self, and others to *admire* and *adore* his *Power, Wisdom, and Goodnesse*, and to think what *ungratefull* wretches we are, if we will not (in all obedience) *serve* and *honour* him.

Mat. 25.

35. Jam. 5.

14. &amp;c.

4. If any *neighbour* be sick, or in any *heaviness*, go to *visit* him; if any be fallen at variance, help to *reconcile* them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

Mat. 22. 5.

Acts 14.

2 King. 4.

22.

Mat. 23.

17, 19.

Num. 10.

2, 3.

1. Works of *Piety*, which either directly concern the *service* of God, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing* and *dressing* the *Sacrifices*, and burning them on the Altar, and Christians under the Gospel, when they travell far to the places of Gods worship, it is but a Sabbath dayes journey, like to that of the *Shunamite*, who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he labourerth in the *sweat* of his *browes*, to the wearying of his body, yet he doth but a Sabbath days work. For the holy end *sanctifieth* the work, as the Temple did the gold, or the Altar the gift thereon. Or else such *bodily* labour whereby the people of God are assembled to his worship, as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

2. Works



2. Works of Charity, as to *a* save the life of a man *b* or of a beast, to *c* fodder, water, and dresse Cattel; to make honest *d* provision of meat and drink to refresh our selves, and to *e* relieve the poor, to visit the sick, to make *f* collection for the poor, and such like.

3. Works of necessity; not feigned but present and imminent, and such as could not be prevented before, nor cannot be deferred into another day. As to resist the invasion of Enemies, or the robbeties of Thieves, to quench the rage of fire, and for Physicians to stanch, or let blood, or to cure any other desperate disease; and for Midwives to help women in labour: Marriners may do their labour, Souldiers being assailed may fight, and \* Posts may ride for the publick good, and such like. On these or the like occasions a man may lawfully work. Yea and when they are called, they may upon any of these occasions, go out of the Church; and from the holy exercise of the Word and Sacraments; provided always that they be humbled; that such occasions fall out upon that day and time; and that they take no money for their pains on that day; but onely for their stuff; as in the fear of God, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should; but

N 4

that

a 1 Kin. 17.8.  
b Mark 3. 4.  
c Mat. 12. 13.  
d Luke 13. 15.  
e Mat. 12. 1.  
f 1 Cor. 16. 1.  
22. 24.

\* Nuncius  
præcep-  
tatur à Sab-  
batō Iud.  
Comment  
sup. Numb.  
13. 3.

that he commits many breaches thereof, in his *thoughts*, *words*, and *deeds*, humbly crave pardon for thy *defects*, and reconcile thy self to God, with this or the like *Evening Sacrifice*.

*A private Evening Prayer for the  
Lords day.*

*a* Isa: 61. 3.

*b* Gen: 18.

27.

*c* Heb: 12.

29.

*d* Job 21.

18.

*e* Psal. 51. 3.

*f* Zac: 3. 1, 2.

*g* 1 Cor: 11.

18.

*2* Sam: 6.

22.

Luk: 15. 2.

*Pf*: 105. 17.

*2* Pet. 2. 4.

**O** *Holy, a Holy, Holy, Lord God of Sabbath*, Suffer me who am but *dust* and *ashes*, to speak unto thy most glorious Majesty. I know that thou art a *consuming fire*, I acknowledge that I am but withered *d stubble*; My *sins* are in thy sight, and Satan *stands at my right hand* to accuse me for them; I come not to excuse, but to *judge* my selfe worthy of all those judgements which thy justice might most *justly* inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is so great, the *nature* of them is so grievous, that they make me seem *vile* in mine own eyes, how much more loathsome in thy sight? I confesse they make me so far from being worthy to be called thy *Sonne*, that I am altogether *unworthy* to have the name of thy meanest *Servants*. And if thou shouldst but recompence me according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth, and swallow me up, like one of *Daians Family*, into the bottomlesse pit of hell. For if thou didst not spare the *natural branches*, those *Angels* of glorious excellency,

lency; but hurlecst them down from the  
*heavenly habitations* into the pains of *hellish*  
*darknesse*, to be kept unto damnation,  
 when they sinned but once against thy  
 Majesty; and didst expell our first Pa-  
 rents out of *Paradise*, when they did but  
 transgresse one of thy Lawes; alas, what  
 vengeance may I expect, who have not  
 offended in one sinne onely, heaping  
 daily sinne upon sinne, without any true  
 repentance, *drinking iniquity as it were*  
*water*, ever powring in, but never pow-  
 ring out any filthinesse; and have trans-  
 gressed not one, but *all* thy holy Laws and  
 Commandements? Yea, this present day,  
 which thou hast straitly commanded  
 me to keep holy to thy praise and wor-  
 ship, I have not so religiously kept, and  
 observed, nor prepared my soule in that  
 holinesse and chastity of heart, as was fit  
 to meet thy blessed Majesty in the holy  
 Assembly of thy Saints. I have not atten-  
 ded to the preaching of thy Word, nor  
 to the administration of thy Sacraments,  
 with that humility, reverence, and de-  
 votion, that I should. For though I was  
 present at those exercises in my body,  
 yet LORD, I was overtaken with much  
 drowsinesse. And when I was awake, my  
 minde was so distracted and carried away  
 with vain and worldly thoughts, that my  
 soul seemed to be absent, and out of the  
 Church. I have not (so duly as I should)  
 meditated with my selfe, nor conferred  
 with my Family upon those good instru-

Gen: 3. 13.

Rom: 2. 5.

Job 15. 10.

Here confess  
whatsoever  
fault thou  
hast done  
that day by  
omission or  
commission,  
and then  
fetching  
from thy  
heart a deep  
sigh, say  
Psal. 103. 6.  
Iam. 2. 13.  
Rom. 8. 20.

tions which we have heard and received out of thy holy Word, by the publick Ministry. For default wherof, Satan hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government, as they should. Though I know where many of my poor brethren live in want and necessity, and some in pain, and comfortlesse, yet I have not remembered to relieve, the one with my Almes, nor the other with my Consolations: but I have feasted my self, and satisfied mine own lust. I have spent the most part of the day in idle talk, vain sports, and exercises: yea Lord, I have, &c. And for all these my sinnes my Conscience cries guilty, thy Law condemns me, and I am in thy hand to receive the sentence and curse that is due to the wilful breach of so holy a Commandement. But what if I am by thy LAW condemned? yet, Lord, thy GOSPEL assures me that thy mercy is above all thy works, that thy grace transcends thy Law, and thy goodnesse delighteth there to reign, where sinnes do most abound. In the multitude therefore of the mercies and merits of IESVS CHRIST my Saviour, I beseech thee, O Lord, (who despisest not the sighings of a contrite heart, nor desirest the death of a penitent sinner,) to pardon and

and forgive me all these my finnes, and all the errours of this day, and of my whole life; and free my soul from that Curse and judgement which is due unto me for them. Thou that didst justify the contrite *Publican* for four words of confession; and receivedst the *Prodigal child* (when he had spent all the stock of grace) into favour, upon his repentance, pardon my finnes likewise, O Lord, and suffer me not to perishe for my transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*; that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so; for thou art the same God of mercy unto me, that thou wast unto them, and thy compassi-  
*on never fails.* Wherefore, O Lord, deal not with me after my merits; but according to thy great mercy. Execute not thy severe justice against me a sinner; but execute thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those bloody wounds, bitter *Death* and *passion*, which thy blessed *Sonne*, my onely *Saviour*, hath suffered for me. Him (in whom onely thou art well pleased) I offer unto thee; for all my finnes, wherewith thou art displeased. He my *Mediator*, the request of whose blood, speaking better things than that

Ezek. 33. 11.

Luke 18. 13.

Mat. 2. 17. 32.

Iam. 5. 21.

Heb. 12. 24.

of

of *Abel*, thy mercy can never gain-say; illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy commandments to keep them, thy judgements to avoid them, and thy sweet promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy will; O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbath in this life, that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joy and praise*, to the honour of thy most holy Name, in thy heavenly Kingdome for evermore, Amen.

And then calling thy family together, flout up the Sabbath with the *Meditations and Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary Practice of Piety, both in priyate and publick.



Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

**T**He extraordinary Practice of Piety consists, either in *Fasting* or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*: First, a *constrained Fast*, as when men either have no food to eat; as in the *a* Famine of Samaria: or having food cannot eat it for heaviness or sickness; as it befell them who were in the *b* Ship with Saint Paul. This is rather *Famine* than *Fasting*.

Secondly, *A natural Fast*, which we undertake *Physically*, for the health of our body.

Thirdly, *A civil Fast*, which the Magistrate enjoyneth for the better maintenance of the *Commonwealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty days Fast of Moses and Elias, the types; and of Christ, the substance. This is rather to be *admired* than *imitated*.

Fifthly, *A daily Fast*, when a man is careful to use the Creatures of God with such moderation, that he is not made heavier, but more cheerful to serve God, and to do the duties of his calling. This is especially to be observed of Ministers and Judges.

Sixthly, *A religious Fast*, which a man

volun-

*Iejunium.*

1 Coactum.

2 King. 6. 26.

6 Acts 27. 33.

2 Physicum. Nihil periculosius habitudine corporis ex-

treme bona detrahenda

sunt ergo per jejunium red-

undantia, ne natura

suo pondere fracta succumbat.

Basil. hom. 1.

3 Politicum.

4 Miraculosum.

5. Quotidianum.

1 Tim. 3. 3.

Tit. 2. 3.

Pro. 31. 4. 5.

6. Religios.

2 Cor. 6. 4. 6.

voluntarily undertakes, to make his body and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this fast, only we are to treat. The Religious Fast is of two sorts, either private or publick.

1. Of a private Fast.

**T**HAT we may rightly perform a private Fast, four things are to be observed: First, the *Author*; Secondly, the *Time*; and *Occasion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

1. Of the *Author*.

The first that ordained fasting was God himself in *Paradise*, and it was the first Law that God made in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce or write his Law without Fasting; and in his Law commands all his people to Fast. So doth our Saviour *Christ* teach all his Disciple under the *New Testament* likewise. By Religious Fasting a man comes nearest the life of *Angels*, and to do Gods will on earth, as it is done in heaven.

*Jejunium in Paradiso prae scriptum est, reverentur igitur Jejunii canitiem. Basil. hom. cap. de Jejun. Exod. 13. 3. Lev. 23. Mat. 6. 17. and 9. 15. \* Qui Jejunat. Angelorum vitam vivit, & dum paucissimis contentus est, similitudinem cum*

*illis assequitur, Basil. hom. de Jejun. Natura os parvum & guttur arcum homini dedit. Quamdiu Jejunavit Adam, in Paradiso fuit, comedit, & ejectus est. Hieron.*

Yea, *Nature* seemeth to teach man this duty, in giving him a little mouth, and a narrow throat; for *Nature* is content with a little, *Grace* with lesse. Neither doth *Nature* and *Grace* agree in any

one act better than in this exercise of religious fasting; for it strengtheneth the memory, and cleareth the mind; illuminateth the understanding, and bridleth the affections, mortifieth the flesh, and preserveth chastity, preventeth sicknesse, and continueth health; it delivereth from evil, and procureth all kind of blessings.

By breaking this fast, the Serpent overthrew the first Adam; so that he lost Paradise. But by keeping a Fast, the second Adam vanquished the Serpent, and restored us into heaven. Fasting was the who covered Noah safe in the Ark, whom intemperance uncovered, and left stark naked in the Vineyard. By fasting, Lot quenched the flame of Sodom, whom drunkennesse scorched with the fire of Incest. Religious fasting and talking with God, made Moses face to shine before men, when idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It wrapt up Elias in an Angelical Coach to Heaven: when voluptuous Abab was sent in a bloody Chariot to hell. It made Herod believe that Iohn Baptist should live after death by a blessed resurrection: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. O divine Ordinance of a divine Author,

Præceptum esse Ieiunium video, quibus autem diebus non oporteat Ieiunare & quibus oporteat, præcepto Domini vel Apostolorum non invenio

definitum. Aug. ad Cassal. Ep. 36. Indifferenter Ieiunandum, ex arbitrio non ex imperio novæ disciplinæ, pro temporibus & causis unuscuiusque. Ter. adver. Elychie. Montanus hæretic. primus erat qui Ieiuniorum leges præscripsit. Euf. Eccl. hist. l. 5, c. 17. ex Apollon.

## 2. Of the time.

The holy Scripture appoints no *Time* under the New Testament to fast; but leaves it unto Christians own free choice, *Rom. 14. 3. 1 Cor. 7. 5.* to fast as occasions shall be offered unto them, *Math. 9. 14.* As vvhhen a man becomes an humble and earnest suter unto God for the pardon of some grosse sinne committed, or for the *prevention* of some sin, vvhcreunto a man feels himself by *Satan* sollicitcd; or to obtain some special *blissing* vvhich he vvants; or to *avert* some judgement vvhich a man fears, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his Spirit, that he may more cheerfully pour forth his soule unto God by prayer. Upon these occasions a man may fast a day or longer, as his occasion requires, and the constitution of his body, and other needfull affaires vvill permit.

a Lev. 23. 32.  
Iosh. 7. 6.  
2 Sam. 3. 3.  
b Hest. 4. 16.

## 3. Of the manner of a private Fast:

The true manner of performing a private Fast, consists partly in outward, partly in inward actions.

The outward actions are, to obtain for the time that vve Fast, 1. From all worldly business and labour, making our Fasting dry as it vvcre a Sabbath day, *Lev. 23. 28.* For worldly businessse vvill distract our minds from holy devotion. 2. From all manner of food, yea from bread and water, so farre as health vvill permit: 1. That so vve may acknowledge our own indignity

c Lev. 23. 28.  
36.  
Iosh. 1. 14.  
and 2. 15.  
d 2 Sam. 3.  
35.  
Ezra 10. 6.  
Dan. 10. 3.  
Hest. 4. 16.  
Acts 9. 9.

indignity, as being unworthy both of life, and all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followes the constitution thereof may be the more humbled. 3. That so we may take a godly *revenge* upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies, through want of these earthly things, our souls may learn to hunger more eagerly after *spirituall* and heavenly food. 5. To put us in mind, that as we abstain from food, which is lawfull, so we should much more abstain from *sinne*, which is altogether *unlawfull*.

b2 Cor. 7. 11.

e Quid prod-  
est vacare  
corpus ab  
efcis, & ani-  
mam replere  
pccatis?  
Aug. de  
temp.  
Ser. 46.  
d Ex. 33. 5. 6.  
e Hest. 4. 1.  
2 Io. 3. 5. 6.  
Ioel 1. 13.  
Mat. 11. 21.

Thirdly, from good and costly *d Apparel*; that as the *abuse* of these puffs us up with pride; so the laying aside their *lawfull use* may witness our *humility*. And to this end in antient times they used (especially in publick Fasts,) to put on *Sackcloth*, or other *course apparel*. The equity hereof still remaineth; especially in *publick Fasts*, at which time to come into the assembly, with *starched bands*, *crisped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full measure of *ordinary sleep*; That thou mayst that way also humble thy body; and that thy soul may watch and pray to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for world-  
ly

f 2 Sa. 12. 16.  
Ioel 1. 13.  
Hest. 4. 3.  
1 King. 21. 7.

ly gain : how much more shouldest thou do it for the service of God? and if *Ahab* (in imitation of the godly) did in his Fast lie in sack-cloth to break his sleep by night, what shall we think of those whom on a Fasting-day will yield themselves to sleep in the open Church.

Fifthly, and lastly, from all outward pleasures of our sense. So that as it was not the *throat* onely that sinned, so must not the *throat* onely be punished : and therefore we must endeavour to make our eyes (as at all times) so especially on that day, to fast from beholding vanities; our ears from hearing Mirth; or Musick; but such as may move to mourn; our nostrils from pleasant smells; our tongues from lying, dissembling, and flandering; yea, the use of the Marriage-bed must be omitted in a religious reverence of the Divine Majesty, that so nothing may hinder our true humiliation, but that all may be signes that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things. 1. Repentance. 2. Prayer.

Repentance hath two parts.

1. Penitency for sins past.

2. Amendment of life in time to come.

This Penitency consists in three things. First, an inward insight of sinne, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. Of

• Si sola gula peccavit,  
sola jejundet,  
& sufficit.  
Si vero peccaverunt &  
membra cetera, cur non  
jejunent &  
ipsi?  
Bern. Ser.  
Quadr. 2.



1. *Of the inward insight of sin, and sense of misery.*

This sense and insight will be effected in thee; First, by considering thy sins, especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and persons with whom it was committed. Secondly, the Majesty of God, against whom it was done: and the rather, because thou diddest such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which GOD hath threatned for thy sin: how grievously God hath plagued others for the same fault, and how that no meanes in Heaven or Earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction, unlesse thou dost prevent him by speedy and unfeigned repentance. Let these and the like considerations, so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a Fountain of tears, trickling down thy mournful cheeks. This mourning is the beginning of true fasting, and therefore oft times put for fasting, the first, and principall part of the whole action.

2. *Of the bewailing of thine own estate.*

Bewailing or lamentation, is the pouring

OUT

\* Mat. 9. 15.

Can the children  
mourn? then  
shall they  
fast. And  
Mark and  
Luke for  
mourn have  
fast. Exam-  
ples. psal. 6.  
and 22. and  
38. and 79.  
and Jere-  
mies Lam.  
Joel 2. 12, 17.  
Ier. 31. 18,  
19. 20.  
Gen. 11. 17.  
Iob 39. 3.  
Psal. 147.  
Psal. 104. 11.

our of the inward mourning of the heart, by the outward meanes of the voyce and tears of thine eyes. With such filial earnestnes and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from *Ismael* and *Hagar*, and heareth the cry of the *Young Ravens*, and roaring of *Lions*: how much rather will he hear the mournfull lamentation which his own children make unto him in their misery.

### 3. Of the humble confession of sins.

In this action thou must deal plainly with God, and acknowledge all the sinnes thou knowest, not only in generall, but also in particular: this hath been the manner of all **GODS** Children in their Fasts: first, because that without confession thou hast no promise of mercy or forgiveness of sinnes. Secondly, that so thou mayest acknowledge **GOD** to be just, and thy selfe *unrighteous*. Thirdly, that by the numbring of thy sinnes, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with **GOD**, the more graciously will **GOD** deal with thee; for if thou dost acknowledge thy sins,

God

1 Sam. 7.  
Ezech. 9. &c.  
Dan. 9.  
Neh. 1.

Prov. 28. 3.  
Psal. 32. 3.  
Eccl.  
Psal. 51. 4.

1 Joh. 1. 7, 9.

God is faithful and just to forgive thee thy sins: and the blood of Iesus Christ his Son shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of Penitency, thou may'st diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayest see Gods curse and judgements on others for the like sins; and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part which is *Amendment of life*, consists, First, in devout Prayer: Secondly, in devout Actions.

The devout Prayer which we make in time of Fasting, is either *deprecation of evil*, or *craving needful good things*.

*Deprecation of evil*, is, when thou beseechest GOD, for Christ the Mediatours sake, to pardon unto thee those sinnes which thou hast confessed; and to turn from thee those judgements which are due unto thee for thy sinnes. And as Benhadad, because he heard That the King of Israel was merciful, prostrated himself unto him with a rope about his neck; so because thou knowest that the King of heaven is merciful, cast down thy self in his presence, in all true signs of humiliation, (especially, seing he calleth upon thee to come unto him in thy troubles) and doubtlesse thou shalt find him most merciful.

2 King. 20. 3.

Psal. 50. 16.

The

The *craving of needfull good things* is, First, a fervent and faithfull begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost* so that sin may daily decay, and *righteousnesse* more and more increase in thee. Lastly, in desiring a supply of *faith, patience, chastity*, and all other graces which thou *wanteest*: and an increase of those which God of his mercy hath bestowed upon thee already.

Phil. 4. 6.

2 Tim. 5. 5.

4 Ioh. 3. 8, 10.  
Pulchrum  
est corporis  
jejunium,  
cum sit ani-  
mus à vitiis  
jejunus.  
Hier. ad Cel.  
Ep. 14.  
Jejuna à ma-  
lis actibus,  
abstine à ma-  
lis Sermoni-  
bus; contine  
à cogitatio-  
nibus pessi-  
mis, Cyr. in  
Lév. c. 10.  
Isa. 58. 2, & c.  
Zac. 7. 5, 7.  
Non possum  
ferre iniqui-  
tatem & in-  
terdictionē,  
Isa. 1. 13.

Thus far of Prayer in fasting.

The *devout Actions* in fasting are two: First, a *Avoiding evil*. Secondly, *doing good*.

#### 1. Of avoiding evil.

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chief end of fasting, as the *Ninivites* very well knew. *A day of Fast*, and not fasting from sinne, the Lord abhorreth. It is not the vacuity of the stomach, but the purity of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *evil of affliction*, thou must first turn away from thy self the *evil of Transgressions*. And without this fasting from *evil*, thy *Fast* savours more noysome to God, than thy *breath* doth to Man. This made God so often to reject the *Fast* of the *Jewes*. And as thou must endeavour to avoid all sinne, so especially *that sinne* wherewith thou hast provoked God, ei-  
ther

ther to *shake* his rod at thee : or already to *lay* his chastening hand upon thee. And do this with a resolution by the assistance of Gods grace, never to commit those sins again. For what shall it profit a man by abstinence to humble his body : if his mind swell with his pride ? Or to forbear Wine and strong drink, and to be drunk with wrath and malice ? Or to let no flesh go into the belly when lies, flanders, and ribauldry (vvhich are worle than any meat) comes out of the mouth ? To abstain from meat, and to do mischief is the devils fast, who doth evil, and is ever hungry.

2. *Of doing good works*

The *6* good works which as a Christian thou must do every day, but especially on thy *Fasting day*, are either the works of Piety to God, or the works of Charity towards thy brethren.

1. The works of Piety to God, are, the practice of all thy former duties, in the sincerity of a good Conscience, and in the sight of God.

2. The works of charity towards our Brethren, are, *forgiving wrongs*, *remitting debts to the poor*, that are not well able to pay ; but especially in giving *Almes* to the poor, that want relief and sustenance. Else we shall cunder pretence of godliness, practice miserableness :

junium & Eleemosynam. Aug. Isa. 58. 6. &c. Zac. 7. 9, 20. Qui jejuna ut pareat non ad Dei gloriam jejuna, sed substantiæ suæ parit. Chrys. in Mat. 6. 9. Act. 10. 30.

like

*a* Quid prodest tenuari corpus abstinentia, si animus intumescit superbia ? Vinum non bibere, & ira inebriari ? carnibus non vesci, & de ore omni esca sordidus egredi maledictum aut mendacium ? Max. Epil. Qui cibus abstinet, & mala agunt, demones imitantur, quibus culpa adest, & cibus deest, iud.

*b* Vis orationem tuam volare ad cælum ? Fac duas alas, je-

42 Cor. 9. 6.  
 Ieiunium tu-  
 um te casti-  
 gat, sed alte-  
 rum iustifi-  
 cat. Aug.  
 Ser. de  
 temp. 64.  
 Accipiat e-  
 suriens Chri-  
 stus quod je-  
 iunans mi-  
 nus accipit  
 Christianus,  
 August. de  
 temp. Ser.  
 157. Beatus  
 qui ieiunat  
 ut aliat pau-  
 perem: imi-  
 tatur enim  
 Christum,  
 qui animam  
 suam posuit  
 pro fratribus  
 suis. Cyr. in  
 Lev. lib. 10.  
 6: 1 Sam. 15.  
 22. Heb. 11. 6.  
 Rom. 14. 23.  
 Splendida  
 peccata. Aug.

like that who will pinch their own bel-  
 lies to defraud their labouring Servants  
 of their due allowance. As therefore  
 Christ joynd Fasting, Prayer, and Alms  
 together in Precept; so must you joyne  
 them together, like Cornelius, in Practice.  
 And therefore be sure to give at the least  
 so much to the a poor, on thy Fasting-day,  
 as thou wouldest have spent in thine own  
 diet, if thou hadst not fasted that day.  
 And remember, that he that soweth plente-  
 ously, shall reap plenteously, and that this  
 is an especial sowing day. Let thy Fasting so  
 be afflikt thee, that it may refresh a poor  
 Christian; and rejoyce that thou hast dined  
 and supped in another; or rather, that  
 thou hast feasted hungry Christ in his poor  
 Members.

In giving Alms, observe two things, First,  
 the Rules; secondly, the Rewards.

1 Rules in giving of Alms, and doing good  
 works.

1. They must be done in obedience to  
 Gods Commandements; not because we  
 think it to be good, but because God re-  
 quireth us to do such, and such a good deed,  
 for such obedience of the worker God pre-  
 ferreth before all Sacrifices, and the greatest  
 works.

2. They must proceed from Faith, else  
 they cannot please God; Nay, without faith  
 the most specious works are but d'shining sins,  
 and Pharisees Alms.

3. Thou must not think by thy good  
 Works and Alms to merit Heaven; for  
 in



in vaine had the Son of God shed his blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek Heavens possession by the purchase of Christs blood, not by the merits of thine own Works. For <sup>a</sup> eternal life is the gift of God through Iesus Christ. Yet every true Christian that believeth to be saved, and hopes to come to Heaven, must do good works, (as the Apostle saith) for necessary uses, which are four.

First, that <sup>b</sup> God may be glorified. Secondly, that thou mayst shew thy selfe thankful for thy redemption. Thirdly, that thou mayst <sup>d</sup> make sure thine election unto thy self. Fourthly, that thou mayst <sup>e</sup> winne others by thy holy education to think the better of thy Christian profession. And for these uses, we are said to be <sup>f</sup> Gods workmanship, created in Christ Iesus unto good works, and that God hath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilfull idlenesse and filthinesse, but to the Religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the back lanes, and relieve them: But if thou meetest one that asketh an Almes for Iesus sake, and knowest him not to be unworthy, deny him not; for it is better to give unto ten

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coun-

a Rom. 6.  
ult.

b 1 Cor. 31.  
2 Cor. 8.  
19.  
Phil. 1. 11.  
c Luke 1.  
74, 75.  
d 2 Pet. 1.  
10.  
e Mat. 5. 16.  
f Eph. 2. 10.

counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the Person, but give thine Alms as unto Christ in the party.

2. *Of the rewards of Alms-deeds, and good works.*

a Dan. 4.  
24.

1. *Alms* are a special means to move God in mercy to turn away his <sup>a</sup> temporal judgements from us: when we by a true faith, (that sheweth it self by such fruits) do return unto him.

b Luke 6:  
35, 36.  
c 2 Cor. 1.  
3.  
d Luke 16,  
1.

2. Merciful *Alms-givers* <sup>b</sup> shall be the Children of the Highest, and be like God their Father, who is the <sup>c</sup> Father of Mercies. They shall be his <sup>d</sup> Stewards to dispose his Goods; his Hands to distribute his Alms: and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Alms-giver*?

e Apoc.  
14. 13.  
f Luke 16.  
22.

3. When all this world shall forsake us, then only good works and good Angels shall accompany us, the one to <sup>e</sup> receive their reward, the other to deliver their charge.

Psal, 91.  
11:  
Heb. 1. 14.  
g 1 Tim,  
6. 19.  
h Mat. 25:

4. Liberality in Alms-deeds is our <sup>g</sup> surest foundation that we shall obtain in eternal life a liberal reward through the Mercy and Merits of Christ.

i Pro. 19.  
17.

Lastly, by Alms-deeds we feed and relieve Christ in his Members; and <sup>h</sup> Christ at the last day will acknowledge our love, and reward us in his Mercy: and then it shall appear, that what we gave to the poor, was not lost, but <sup>i</sup> lent unto the Lord.

What

What greater motives can a Christian wish to excite him to be a liberal Alms-giver? Thus far of the *Manner of Fasting*. Now followeth the *Ends*.

3. Of the Ends of Fasting.

The true ends of Fasting are, not to merit Gods favour or eternal life (for that we have only of the gift of God through Christ) not to place religion in bodily abstinence (for fasting in it self is not the worship of God, but an help to further us the better to worship God.) But the true ends of Fasting are three.

First, to subdue our <sup>a</sup> flesh to the Spirit; but not so to <sup>b</sup> weaken our bodies, as that we are made unfit to doe the necessary duties of our calling. A good man (saith Solomon) is merciful to his Beast, Prov. 12. verse 10. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy Will, and fervently c pour forth our souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins which cannot be subdued but by Fasting joyned unto Prayer, Mat. 17. 22.

Thirdly, that by our <sup>d</sup> serious humiliati-  
on, and judging of our selves, we may escape the judgement of the Lord; not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his judgements from us, when we by Fasting doe unfeignedly humble our selves before him. And indeed no

a Esd. 3.

21.

Cor. 9. 7.

b 1 Tim. 5.

23.

Jejunium  
orationem  
roborat.

Oratio  
sanctificat

Jejunium.

Bern. Ser.

de Jejun.

c Joel. 1.

17.

Neh. 4.

Luk. 2. 37.

1 Cor. 7. 5.

d Joel 2.

8, 19.

1 Cor. 12.

a 1 Sam. 7.  
 b 2 Chro:  
 20.  
 c Neh. 1.  
 d Dan. 9.  
 e Eld. 8. 23.  
 f Hest. 9.  
 g 1 Sam.  
 7. 6.  
 h Jona. 3.  
 i 2 Chron.  
 12. 5 7 &c.  
 k 1 Kin. 21.  
 l 1 Chron.  
 32. 16.  
 m 2 Cron.  
 33. 18, 19.  
 n Jon. 3. 7.  
 2 Chron.  
 20. 3.  
 Ezr. 8. 21.  
 o Sam. 7.  
 5, 6.  
 Joel. 2. 15.  
 2 Chr. 20.  
 Jonah 5.  
 Hest. 4.  
 p Exod. 19.  
 Esdras 8.  
 Acts 1.  
 13, 14.

Child of God ever conscientiously used this holy exercise, but in the end he obtained his request at the hand of God, both in receiving graces, which he wanted, as appears by the examples of <sup>a</sup> Anna, <sup>b</sup> Jehoshaphat, <sup>c</sup> Nehemiah, <sup>d</sup> Daniel, <sup>e</sup> Esdras, <sup>f</sup> Hester: as also in turning away Judgements threatened, or fallen upon him, as may be seen in the examples of the <sup>g</sup> Israelites, the <sup>h</sup> Ninevites, <sup>i</sup> Rehoboam, <sup>k</sup> Achab, <sup>l</sup> Ezekiah, <sup>m</sup> Manasses. He, who gave his dear Son from Heaven to the death, to ransom us when we were his enemies, thinks nothing too dear on Earth, to bestow upon us when we humble our selves, being made his reconciled Friends and children.

Thus far of the private Fast.

## 2. Of the Publike Fast.

**A** Publike Fast is, when by the <sup>a</sup> Authority of the Magistrate, either the whole Church within his dominions; or some special Congregation (whom it concerneth) doe assemble themselves together, to perform the forementioned duties of Humiliation, either for the removing of some publike calamity threatened, or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearful sickness; or else for the obtaining of some publike blessing, for the good of the Church, as to crave the assistance of his holy Spirit, in the election, and ordination of fit and able Pastors, &c.

or,

or, for the *trial of truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

When any evil is to be removed, the *a Pastors* are to lay open unto the people, by the evidence of *Gods word*, the *sins* which are the *special causes* of that calamity; *call upon* them to repent. and *publish* unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voice of *Gods Messengers* with hearty sorrow for *their sins*, earnestly *beg pardon* in *Christ*, and promise unfeigned amendment of *their life*. When any blessing is to be obtained, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodness* of God who giveth such *graces* for the good of men. The people must *devoutly pray* unto God for bestowing of that *Grace*, and that he would bless his own *means* to his own *glory*, and the good of his *Church*. And when the holy Exercise is done, let every Christian have a special care according to his *ability*, *b to remember the poor*. And whosoever (when just occasion is offered) useth not the holy exercise of *Fasting*; he may justly suspect, that his heart never yet felt the power of true Christianity.

a Joel 1. 14.  
Neh. 8.

b Isa. 58.  
7, 10.  
2 Cor. 9. 7.  
Gal. 2. 10.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

*Of the Practice of Piety in Holy Feasting.*

**H**oly Feasting is a solemn Thanksgiving, (appointed by Authority)

Exod. 12.

15.

Nest. 9.

19. 11.

to be rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such among the Jews was the *Feast of the Paschever*, to remember to praise God for their deliverance out of *Egypt's* bondage; or the *Feast of Purim*, to give thanks for their deliverance from *Hamans* Conspiracy: Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King* from the bloody Conspiracy of the *Traiterous Gowries*; and the fifth of *November*, to praise God for the deliverance of the *King, and the whole State*, from the *Popish Gun powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual Psalms and dances, by mutual feasting and sending presents every one to his neighbour; and by giving gifts to the poor.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man; and that the Lords Supper is left by our Redeemer as the chiefest memorial of our Redemption: every Christian should account this holy Supper his chiefest and joyfullest Feast in this World. And seeing that as it ministrerh to worthy partakers, the gteatest assurance which they have of their salvation: so it pulleth temporal judgements on the bodies, and (without repentance) eternall damnation on the souls of them who receive it unworthily. Let us see how



a Christian may best fit himself to be a due partaker of so holy a feast; and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

THOUGH no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavour-eth to receive that holy mystery, with that competent measure of reverence that he hath prescribed in his word.

He that would receive this holy Sacrament with due reverence, must conscientiously perform three sorts of duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament.* The first is called *Preparation*, the second, *Meditation*, the third *Action or Practice.*

*Of Preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, because it is Gods commandment. For if he commanded under the pain of death that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four dayes preparation: how much greater preparation doth he

2 Thes. I.

II.

Col. 1. 12.

Luke 20.

35.

Apoc. 3. 4.

Exod. 12, 48.

Exod. 22. 6.

require of him, that cometh to receive the Sacrament of his Body and Bloud, which as it *succeedeth*, so doth it *extend* by many degrees che Sacrament of the *Passover*.

Ioh. 13. 5.

Secondly, because the *example of Christ* teacheth us so much: for he *washed* his Disciples Feet before he admitted them to eat of his Supper, signifying how thou shouldest lay aside all *unpurity of heart*, and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his Holy Supper.

1 Cor. 12.  
28.

Prov. 23.  
1, 2.

Thirdly, because it is the counsell of the Holy Ghost; *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *earthly Prince*, must consider diligently what is before him, and put a knife to his throat, rather then commit any *rudeness*: how much more oughtest thou to prepare thy Soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the Table of the *Prince of Princes*;

Psal. 26. 6.

Fourthly, because it hath been ever the practice of all God's Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. David would not go near to Gods Altar, till he had first *washed his hands in innocency*; much lesse shouldest thou, without due preparation, approach to the Lord's Table. *Ahimelech* would not give, nor David and his men would not

not eat the *Shew bread*, but on condition that their *Vessels* were *Holy*: How much lesse shouldest thou presume to eat the *Lords bread*, or rather the bread which is the *Lord*, unlesse the Vessel of thy heart be first cleansed by repentance? And if the *Lord* required *Ioshua* (as he had done *Moses* before) to put off his *Shoes*, in reverence of his holinesse, who was present in that place, where he appeared with his sword in his hand for the destruction of his enemies: how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest near that place, where *Christ* appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends: and for this cause it is said, That the *Lambs Wife* hath made her self ready for the marriage. Prepare therefore thy self, if thou wilt in this life be betroathed unto *Christ* by Sacramental grace: or in Heaven married unto him by eternal glory.

Fifthly, because that God hath ever smitten with fearfull judgements, those who have presumed to use his holy Ordinances without due fear and preparation. God set a flaming sword in a *Cherubins hand* to smite out first Parents, being defiled with sin, if they should attempt to go into *Paradise*, or eat the Sacrament of the *Tree of life*. Fear thou therefore to be smitten with

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the

1 Sam. 11.  
4.

Exod. 35.  
Josh. 5. 18.

Apo. 19. 7.

Gen. 3. 24.

1 Sam. 6.

1 Sam. 21.

2 Chron.

10, 18, &amp;c.

1 Cor. 11.

29.

1 Cor. 11.

29.

1 Cor. 11.

29.

the Sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart to eat the Sacrament of the *Lord of life*. God smote fifty thousand of the *Bethshemites* for looking irreverently into his Ark, and kild *Vzziah* with sudden death, for but rash touching of the Ark; and smote *Vzza* with the Leproy for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezechiah* so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the *Passover*: and it is said, that the Lord heard *Ezechiah*, and healed the people; intimating, that had it not been for *Ezechiahs* Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage Feast* without his wedding garment, or examining of himself, was examined of another: and thereupon bound hand and foot, and cast into utter darknesse; Mat. 22. 12. And *S. Paul* tels the *Corinthians*, that for want of this preparation in examining & judging themselves, before they did eat the *Lords Supper*, God had sent that fearfull sickness among them, whereof some were then sick, others weak, and many fallen a sleep, that is, taken away by temporall death; Insomuch that the *Apostle* saith, that every unworthy receiver eats his own judgement temporal, if he repents: eternally if he repents not: and that in so hai-

nious

nous a measure, as if he were guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their Great seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltinesse of Christs blood is, may appear by the misery of the Jews ever since they wished his blood to be on them and their children. But then thou wilt say, It were safer to abstain from comming at all to the Holy Communion: Not so, for God hath threatened to punish the wilfull neglect of his Sacraments, with eternal damnation both of body and soul; And it is the Commandement of Christ; Take, eat, do this in remembrance of me: and he will have his Commandement under the penaltie of his curse obeyed. And seeing that this Sacrament was the greatest token of Christs love, which he left at his end to his friends, whom he loved to the end, therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood shedding: than which no sin in Gods account can seem more hainous. Nothing hindereth why thou mayest not come freely to the Lords table, but because thou hadst rather want the love of God, than leave thy filthy sins. O come, but come a guest prepared for the Lords Table; seeing they are Blessed, who are called to the Lambs

Mar. 27.  
25.

Num. 9,  
13.  
Heb. 3.9.  
Mat. 16.  
1 Cor. 11.  
Joh. 13.1.  
Heb. 10.  
28, 29.

Apō. 19. 9.

Efficacia  
Euchari-  
stia non  
æqualiter  
se habet,  
quoad  
omnes fi-  
deles, sed  
pro ratio-  
ne fidei  
communi-  
cantium.  
Origen.

*Lambs Supper.* O come, but come pre-  
pared; because the efficacy of this Sacra-  
ment is received according to the Propor-  
tion of the Faith of the Receiver.

This preparation consists in the serious  
consideration of three things: First, of the  
worthiness of the Sacrament, which is ter-  
med to discern the Lords body. Secondly,  
of thine own unworthiness: which is to  
judge thy self. Thirdly, of the meanes;  
whereby thou mayest become a worthy  
Receiver: called *Communication of the  
Lords body.*

1. *Of the worthiness of the Sacrament.*

**T**HE worthiness of this Sacrament is con-  
sidered three ways: First, by the Ma-  
jesty of the Author ordaining. Secondly,  
by the preciousness of the Parts whereof it  
consisteth. Thirdly, by the excellency of  
the Ends for which it was ordained.

1. *Of the Author of the Sacrament.*

The Author was not any Saint or Angel,  
but our Lord Iesus, the eternal Son of  
God. For it pertaineth to Christ only,  
under the New Testament, to institute a  
Sacrament, because he only can promise  
and perform the grace that it signifieth.  
And we are charged to hear no voice but  
his in his Church. How sacred should we  
esteem the Ordinance that proceedeth from  
so Divine an Author!

Mat. 17. 5.



2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the *earthly signs* signifying. Secondly, the *Divine word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signs* are <sup>a</sup> Bread and Wine, in number two, but one in use.

Secondly, the *Divine Word* is the Word of *Christ's Institution*, pronounced with prayers and blessings, by a lawfull <sup>b</sup> Minister. The Bread and Wine without the Word are nothing, but as they were before; but when the Word commeth to those *Elements*, then they are made a Sacrament; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The *Divine words* of blessing, do not change or annihilate the <sup>c</sup> substance of the Bread and Wine (for if their substance did not remain, it could be no Sacrament) but it changeth them in use and in name. For, that which was before but common Bread and Wine to nourish mens Bodies, is after the blessing destinated to an holy use, for the feeding of the souls of Christians: And where before they were called but Bread and Wine, they are now called by the name of those holy things which they signifie, *The Body and Blood of Christ*; the better to draw our minds from those outward Elements to the *Heavenly graces*, which by the sight of our bodies they represent to the spirituall eyes of our faith. Neither did

Christ

<sup>a</sup> 1 Cor. 11.  
23. &c.  
Prov. 9. 5.

<sup>b</sup> Heb. 3. 4.  
Num. 16. 40.  
1 Cor. 10. 16.  
Eucharistia  
Sacramentum  
non de alio-  
rum manu  
quam pres-  
identium sumi-  
mus. Tert. l. de  
coron. c. 3.

<sup>c</sup> Qui est a  
terra panis  
percipiens vo-  
cationem Do-  
mini, non jam  
communis pa-  
nis est sed Eu-  
charistia, ex  
duabus rebus  
constans ter-  
rena & celesti,  
1r. l. 4. cap. 14.  
Per sacramen-  
tum corporis  
& sanguinis  
domini divina  
efficatur con-  
fortes natura  
& tamen illa  
non desinit  
substantia vel  
natura panis  
& vini, Gelasius  
contra Iulio,

Christus  
visibilia  
symbola,  
corporis &  
sanguinis  
appella-  
tione ho-  
noravit;  
non natu-  
ram mu-  
tans, sed  
gratiam  
naturæ ad-  
jiciens.  
Theodo-  
ret. Dia-  
log. 1.

a 1 Cor.  
11. 16.

b 1 Cor.

11. 27.

c Act. 3.

21.

d A.C. 1. 17.

Aeb. 3. 2.

e Mat. 24.

17, 18.

Christ directs these words, *This is my Body*, *This is my Blood*, to the Bread and Wine; but to his Disciples, as appeareth by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramentall Metonymie. And Mark noteth plainly that the words, *This is my Blood*, &c. was not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Mark 14. 23, 24. And afterwards in respect of the natural substance thereof, he calleth that *the fruit of the Vine*; which in respect of the spiritual signification thereof, he had before termed *his Blood*, vers. 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to do *this* in remembrance of him; and he bids us to eat not simply his Body, but his Body as it was then broken, and his Blood shed; which St. Paul expounds to be but the communion of Christs Body, and the communion of his Blood; that is an effectual pledge that we are partakers of Christ, and of all the merits of his Body and Blood. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lords death* till he come from Heaven, and till we, as *Eagles*, shall be caught up into the air to meet him who is the blessed carcass and life of our souls.

Thirdly, the spiritual graces are likewise two: the Body of Christ, as it was with

with the feeling of Gods *anger* due to us, crucified: and his *Bloud*, as it was (in the like sort) shed for the remission of our sins. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithful. These are the three integral parts of this blessed Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Sign* without this *Word*, or this *Word* without the *Sign* can do nothing; and both conjoyned are unprofitable without the *Grace* signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as *Judas*, who (as *Austin* saith) received a the bread of the Lord, But not the bread which was the Lord. Some receive the spiritual grace without the outward sign, as the Saint-Thief on the Crosse: and innumerable of the faithful, who dying desire it, but cannot receive it through some external impediments: but the worthy receivers to their comforts receive both in the Lords Supper.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the outward-signes in this blessed Sacrament: first, because they are easie for all sorts to attain unto: secondly, to teach us, that as mans temporal life is chiefly nourished by bread, and cherished by wine; so are our souls by his body and bloud sustained and quickned unto eternal life. Christ appointed

a Panem Domini, non panem Dominum Aug.

b David calls bread the strength of mans heart, Psal. 104. 15. Isa. the stay of Bread, ca.

3. 1. Ezechiel the staff of Bread, ca. 4. 16. Homer. *μῖα ἀνὰ*

pointed Wine with the Bread to be the outward signs in this Sacrament, to teach us, first, that as the perfect nourishment of mans body consisteth both of meat and drink, so Christ is unto our souls, not in part but in perfection, both salvation and nourishment: secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signs the Pastor giveth in the Church, and thou doest eat with the mouth of thy body: the spiritual grace Christ reacheth from heaven, and thou must eat it with the mouth of thy Faith.

3. Of the end for which this holy Sacrament was ordained.

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

1. To keep Christians in a continual remembrance of that propitiatory sacrifice which Christ once for all, offered by his death upon the Cross, to reconcile us unto God. Do this (saith Christ) in remembrance of me; And (saith the Apostle) <sup>b</sup> As oft as ye shall eat this bread, and drink this cup, ye do shew the Lords death till he come. And he saith, that (by this Sacrament, and the preaching of the Word) <sup>c</sup> Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them; for the whole action repre-

<sup>a</sup> Mat. 16:

19.

<sup>i</sup> Cor. 11.

26.

<sup>b</sup> 1 Cor.

11. 26.

<sup>c</sup> Gal. 3. 1.

Heb 9. 26.

& 10. 12.

& 1. 3.

representeth *Christs death*; the *breaking of the bread* blessed, the *crucifying of his blessed body*; and the *pouring forth of the sanctified wine*, the *shedding of his holy blood*. Christ was once in himself *really offered*; but as oft as the Sacrament is celebrated, so oft is he *spiritually offered by the faithful*.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly or really, but *figuratively*, because it is a *memorial of that propitiatory Sacrifice*, which Christ offered upon the *Cross*. And to distinguish it from that *real Sacrifice*, the Fathers call it the *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her redemption, effected by the true and *only expiatory Sacrifice* of Christ upon the *Cross*. If the sight of *Moabs King*, sacrificing on his walls his own Son, to move his Gods to rescue him, 2 Kings 3. 27. moved the assailing Kings to such pity, that they ceast their assault, and raised their siege; how should the spiritual sight of *God the Father*, sacrificing on the *Cross his only begotten Son*, to save thy Soul, move thee to love *God thy Redeemer*, and to leave sin

Quotidie nobis Christus crucifigitur, Aug. in Psal. 95.

a Μυστήριον  
μυστῆρ.

b Incruentum sacrificium. If it be unbloody, because it is void of blood, then it is not Christs natural body. If becau' it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9. 21. Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & cha-

ritate sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 9. Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam dominici Corporis in Cruce immolatio ejusque sanguinis de latere effusio designatur; Can. dict. 2. de consec. cum frangitur 37.

that

that could not in justice be expiated by any meaner ransom?

*Of the second end of the Lords Supper.*

2. To confirm our Faith: for God by this Sacrament doth signify and seal unto us from Heaven, that according to the promise and new Covenant which he hath made in Christ, he will truly receive unto his grace and mercy all penitent believers, who duly receive this holy Sacrament; and that for the merits of the death and passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new covenant and remission of sins.* In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with Sampsons Mother: *If the Lord would kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

*Of the third end of the Lords Supper.*

3. To be a Pledge and Symbole of the most neer and effectual communion which Christians have with Christ: the Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? that is, a most effectual sign, and pledge of our communion with Christ! This Union is called *abiding in us, joyning to the Lord, dwelling in*

*our*

Rom. 4. 11.

Mat. 26.

28.

2 Cor. 11.

25.

Judg. 13.

13.

1 Cor. 10.

16.

Joh. 14.

16. 23.

1 Cor. 6.

17.

1 Cor. 10.

Eph. 2. 17.

1 Cor. 10.

Joh. 14. 3.

Eph. 6.

1 Cor. 10.



our hearts : and set forth in the holy Scriptures by divers *Similies*. First, of the *Vine*, and *branches*. Secondly, of the *head*, and *body*. Thirdly, of the *foundation*, and *building*. Fourthly, of *one loaf* confectioned of many grains. Fifthly, of the *matrimonial union* betwixt man and wife, and such like. And it is threefold betwixt Christ and Christians. The first is *naturall*, betwixt our *humane nature*, and *Christs divine Nature*, in the person of the Word. The second is *Mystical*, betwixt our persons *absent* from the Lord, and the person of Christ, God and Man, into *one mystical body*. The third is *celestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*: these three conjunctions depend each upon other. For had not our nature been first *Hypostatically* united to the nature of God in the *second person*, we could never have been united to Christ in a *Mystical Body*. And if we be not in *this life* (though absent) united to Christ by a *Mystical Union*, we shall never have communion of glory with him in his *heavenly presence*. The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit of Christ*, apprehending us : and by our *faith* (stirred up by the same *Spirit*) apprehending Christ again. Both which St. Paul doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he

Eph. 2. 35.  
Col. 1. 18.  
Rom. 12.  
4, 5.  
Eph. 3. 19,  
20.  
1 Cor. 10.  
17.  
Eph. 5. 31,  
32.  
Apo. 22. 2.

he fall away that holdeth, and is so firmly holden? This union he shall best understand in his *minde*, who doth most feel it in his *heart*. But of all other times, this union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *d'sire of our souls* drawn by *Faith* and the *Holy Ghost*, as by the *cords of love*, neerer and neerer to his holiness.

From this *communion with Christ*, there follow to the faithful many unspeakable benefits.

As first, Christ took by *imputation* all their sins and guiltiness upon him, to satisfy *Gods Justice* for them; and he freely gives by *imputation* unto us all his righteousnesse in this life, and all his right unto eternal life, when this is ended: and counteth all the good or ill that is done unto us, as done unto his *own person*.

Secondly, there floweth from *Christs nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which reneweth us to a spiritual life, and so sanctifieth our *mindes*, *wills*, and *affections*, that we daily grow more and more conformable to the *Image of Christ*.

Thirdly, he bestoweth upon them all *saving graces*, necessary to attain eternal life, as the *sence of Gods love*, the *assurance of our election*, with *regeneration*, *justification*, and *grace to do good works*; till we come

2 Cor. 15. 1.

Rom. 4. 5.

1 Pet. 2. 15.

Phil. 3. 9.

Mat. 25. 35.

Acts 9. 4.

Mat. 25. 45.

Zach. 2. 8.

Eph. 4. 23,  
24.

Rom. 8. 29.

2 Cor. 3.

18.

Joh. 15. 5.

Joh. 1. 10.

come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs body, and to be-ware of all *uncleaness* and *filibiness* knowing that they live in Christ, or rather that *Christ liveth in them*. From this *union* with Christ (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

2 Cor. 8:  
3, 4, 6, 7,  
13.

Lastly, from the former communion twixt *Christ* and *Christians*, there flows another communion twixt *Christians* among themselves. Which is also lively represented by the Sacrament of the *Lords Supper*, in that the whole Church being many, do all communicate of *one bread*, in that holy action: *We being many, are one bread and one body*, for we are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but *one*, though it be confected of *many* grains: so *all* the faithfull, though they be *many*, yet are they but *one mystical body*, under *one head*, which is Christ. Our Saviour prayed *five times* in that prayer which he made after his last Supper, that his Disciples might be *one*, to teach us at once, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so *ample*, that no distance of place can part; so *strong*, that death cannot dissolve it; so *durable*, that time cannot wear it out; so

1 Cor. 10.  
17.

John 17.  
11, 21, 22,  
24, 26.

1 Cor. 4.  
13.

Eph. 4: 5.  
a Rom. 5.  
5.

b Tit. 3. 5.

Eph. 4. 5.

c 1 Cor. 10.  
17.

1 Cor. 11.  
33.

d Col. 1.

18. & 22.

e Acts 14.  
32.

so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of Souls is termed the communion of Saints, which Christ effecteth by six speciall meanes. First, by governing them all by *one* and the same *holy spirit*. Secondly, by enduing them all with *one* and the same *Faith*. Thirdly, by shedding abroad his *own* <sup>a</sup> love into all their hearts. Fourthly, by <sup>b</sup> regenerating them all by *one* & the same *Baptism*. Fifthly, by <sup>c</sup> nourishing them all with *one* and the same spiritual food. Sixthly, by being *one* <sup>d</sup> quickning head of that one body of his Church, which he reconciled to God in *the body of his flesh*. Hence it was, that the multitude of believers <sup>e</sup> in the primitive Church, were of *one heart*, and *one soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another; seeing they are all *members* of the same holy and mystical Body whereof *Christ* is Head. And therefore they should have all a *Christian sympathy* and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers grief, to bear with one anothers infirmity, and mutually to *relieve* one anothers wants.

*Of the fourth end of the Lords Supper.*

4. To feed the souls of the faithfull in the assured hope of life everlasting. For this Sacrament is a sign, and pledge unto as many as shall receive the same according to *Christ's* institution, that he will according

according to his promise, by the vertue of his *crucified* body and blood, as verily feed our souls to life *eternal*, as our bodies are by Bread and Wine, nourished in this *temporal* life. And to his end Christ in the action of the Sacrament, *really* giveth his very Body and Blood to every faithful receiver. Therefore the Sacrament is called the *Communion of the body and blood of the Lord*. And communication is not of things *absent*, but *present*: neither were it the Lords Supper if the Lords body and blood were not there. Christ is verily present in the Sacrament by a *Double union*: whereof the first is spiritual, 'twixt Christ and the *worthy Receiver*; the second is *Sacramental*, 'twixt the Body and Blood of Christ and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy Spirit* dwelling in Christ and in the *Faithful*, *incorporateth* the faithful as members unto Christ their head, and so maketh them one with Christ, and partakers of *all the graces, holiness, and eternal Glory*, which is in him, as sure, and as verily as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is that the *will* of Christ is a true Christians

a Audio quid verba sonent neque enim moris tantum ac resurrectionis suae beneficium nobis offert Christus sed corpus ipsum in quo passus est, ac resurrexit. Conclodo realiter, hoc est vere nobis in carnari Christi corpus ut sit animis nostris in cibum salutarem. Calvin. in Com.

2 Cor. 11. 25.

1 Cor. 10. 16.

b Quod se nobis communicat, id sit arcana spiritus sancti virtute, quae res locorum distantia se junctas, ac procul distans non modo aggregare, sed condunare in

usum potest. Calv. in 1 Cor. 11. 25. c Hæc (sc. Corpus & sanguis Domini) accepta atque hausta, id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. lib. 8. de Trin. Jam corpus Christi meo corpore sociatum est, & sanguis ejus meas ornavit genas. B. Agneti. dict. apud Ambr.

a Corpus  
non adest  
cum pane  
α μν, id est  
simul loco,  
sed ε μν, id  
est simul.

b Quum coe-  
na celestis  
fit α & ιο, mi-  
nime absur-  
dum est  
Christum in  
cœlo ma-  
nentem à  
nobis recipi.  
Calv. in 1.

Cor. 11. 15.

c Fidem mite  
in cœlum  
& tum in  
terris tan-  
quam præ-  
sentem re-  
quisti. Aug.  
Ep. 21. Fi-  
dem cum  
dico, non  
intelligo,  
quamlibet  
opinionem,  
sed fiduciam

quaquam audis panem tesseram esse corporis Christi, non  
dubitas impleri à Domino, quod verba sonant, corpus quod  
nequaquam cernis spirituale esse tibi alimentum, vimque ex  
Christi carne vivificam in nos per spiritum diffundi, Cal. ibid.

will: and the Christians life is Christ who  
liveth in him. Galat. 2. 20. If you look to  
the things that are united, this Union is  
essential; if to the truth of this Union, it is  
real; if to the manner how it is wrought,  
it is spiritual. It is not our faith that  
makes the Body and Blood of Christ to  
be present: but the Spirit of Christ dwel-  
ling in him and us. Our Faith doth but  
receive, and apply unto our souls those  
heavenly graces which are offered in the  
Sacrament.

The other, being the Sacramental U-  
nion, is not a Physical or Logical, but a spi-  
ritual conjunction of the earthly signs,  
which are Bread and Wine, with the  
heavenly graces, which are the Body and  
Blood of Christ, in the act of receiving:  
as if by a mutual relation they were but  
one, and the same thing. Hence it is,  
that in the same instant of time, that  
the worthy Receiver eateth with his  
mouth the Bread and Wine of the Lord,  
he eateth also with the mouth of his  
Faith, the very body and blood of Christ.  
Not that Christ is brought down from  
Heaven to the Sacrament, but that the  
holy Spirit by the Sacrament lifts up his  
mind unto Christ: not by any local mu-  
tation, but by a devout affection: so that  
in the holy contemplation of Faith, he is



at that present with Christ, and Christ with him. And thus believing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sinnes, and the reconciliation of his Soul unto God, his Soul is hereby more effectually fed in the assurance of eternal life, than Bread and Wine can nourish his Body to this temporal life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seen with the eyes of the body; and the Body and Blood of Christ, to be spiritually discerned with the eye of Faith. But the form, how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our union, St. Paul terms a great Mystery, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying signs, but such as wherewith Christ doth indeed exhibit and give to every worthy Receiver not only his divine verue and efficacy, but also his very Body and Blood as verily as he gave to his Disciples the holy Ghost, by the sign of his sacred breath; or health to the diseased, by the Word of his mouth, or touch of his hand or garment: And the apprehension by Faith is more forcible than the exquisitest comprehension by sense or reason. To conclude this point, this holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the <sup>b</sup> *Emanites* that they knew  
P Christ.

Eph. 5. 23.  
a Ego tunc  
nos demum  
participare  
Christi bona  
agnosco, post-  
quam Chri-  
stum ipsum  
obtinemus.  
Obtinetur non  
tantum quum  
pro nobis  
sacrum fuisse  
victimam ere-  
dimus, sed  
dum in nobis  
habitat, dum  
ejus sumus  
membra ex  
carne ejus,  
dum in unam  
denique sub-  
stantiam (ut  
loquor) cum  
ipso coalesci-  
mus.  
b Calv. ibid.

a 1 Cor. 12.

13.

b 1 Sam. 14.

27.

Judg. 7. 13.

1 Kings 18.

67.

Psal. 78. 24.

25.

Num. 16. 35.

Iohn 6. 32.

29. 50.

Ioh. 6. 51, 68.

1 Ioh. 6. 34.

c Ioh. 5. 24.

Rom. 6. 4.

5. 12.

d Ap. 20. 6.

e Hinc apud  
priscos Sa-  
cramentum  
baptismi  
appellabantSalus; Sacramentum vero Domini corporis Vix. Aug. lib. 1.  
de peccatorum meritis, cap. 12.

*Christ.* This is that *Lordly cup*, by which  
*we are all made to drink into one Spirit.*  
 This is that *Rock flowing with honey*, that  
 reviveth the fainting spirits of every true  
*Jonathau*, that tastes it with the *Mouth of*  
*Faith.* This is the *Barley loaf*, which tum-  
 bling from above, strikes down the tents of  
 the *Midianites* of infernal darkness. *Elias*  
*Angelical cake* and *Water* preserved him  
 forty dayes in *Horeb*; and *Manna* (*Angels*  
*food*) fed the *Israelites* forty yeers in the  
 Wilderness; but this is that true *bread of*  
*life*, and heavenly *Manna*, which if we  
 shall duly eat, will nourish our souls for  
 ever unto life eternal. How should then  
 our Souls make unto *Christ* that request  
 from spiritual desire, which the *Copar-*  
*naites* did from a carnal motion? *Lord*  
*evermore give us this bread.*

*The fifth end of the Lords Supper.*

5. To be an assured pledge unto us of our  
*resurrection.* The resurrection of a *Chri-*  
*stian* is two fold. First, The *spiritual*  
*Resurrection* of our souls in this life, from  
 the death of sin, called the *first Resurre-*  
*ction*; because that by the *Trumpet voice*  
 of *Christ*, in the preaching of the *Go-*  
*spell*, we are raised from the death of sin  
 to the life of grace; a *Blessed and holy*  
*is he* (saith *St. Iohn*) *who hath part in the*  
*first resurrection*; for on such the *second*  
*death hath no power*; The *Lords Supper*  
 is both a meanes and a pledge unto us of  
 this

this spiritual and first resurrection. *He that eateth me, even he shall live by me.* And then are we fit guests to sit at the Table with *Christ*, when like *Lazarus* we are raised from the death of sin to newness of life.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth with *Samuel*, *Here I am, speak Lord, for thy servant heareth.* And with *David*, *O God, my heart is ready.* And with *Paul*, *Lord, what wilt thou have me to do?* Then surely thou art raised from the death of sin, and hast thy part in the first resurrection; but if thou remainest ignorant of the true ground of Religion, and findest in thy self a kinde of secret loathing of the exercises thereof, and must be drawn, as it were against thy will to do the works of piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as *Christ* told the Angel of the Church of *Sardin*; and thy soul is but as salt to keep thy body from stinking.

Secondly, the corporal resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth, and sealeth unto us that *Christ* died, and rose again for

a Joh. 6.  
57. John  
17.

1 Sam. 3.  
Psal. 108.  
1. Acts 9.9.

Apoc. 3. 1.

John 1.

a Hinc panis  
& vinum a ve-  
teribus nomi-  
nantur sym-  
bola resurre-  
ctionis. Con.  
Nicen.

Iohn 6. 5.  
Caro Christi  
non in sese sed  
in verbo ipsi  
hypostatice  
unito vivifica  
est. Cyr. in.

Ioh. 10. 13. Et  
quia est pro-  
pria caro ver-  
bi cuncta vivi-  
ficantis. Sy-  
nod. Eph. Di-  
recta fide ad  
Reginam Vivi-  
ficat. 1. Rati-  
one meriti  
obedientie,  
quia Christi  
caro pro cre-  
dentibus ob-  
lata fuit in sa-  
crificium.

a. Ratione  
copulat no-  
stræ cum  
Christo, qui  
non possumus  
ad Deum yltæ  
fontem per-  
tingere nisi  
carne illa  
Christi medi-  
ante & qua-

tenus carni illi quasi membra sumus inhi cato non prodest. Ioh. 6. 6.  
b Carnalis opinio non conveniens cum mysterio manducationis  
carnis Christi. c Quomodo negant carnem capacem esse resurre-  
ctionis quæ sanguine & corpore Christi nutritur? Hen. lib. 3. c. 34.  
Isa. 9. 10. d Christi resurrectio in qua nostræ innitur communis  
resurrectionis Fide iussor est. Theod. e Mortuum esse Christum  
etiam Pagani credunt, resurrexisse vero propria Fides est christi-  
anorum. Aug. 19. cont. Faust. c. 19. f Tota fiducia christianorum est  
resurrectio mortuorum. Ter. lib. 5. de resurrec. carna.

us, and that his <sup>a</sup> flesh quickeneth and nourisheth us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise again. For how can those bodies which (being the weapons of Righteousness, Rom. 16. 13. Temples of the holy Ghost, 1 Cor. 6. 19. & Members of Christ) have been <sup>b</sup> fed & nourished with the Body and Blood of the Lord of life, but be raised up again at the last day? and this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord; and their burial places are termed the <sup>c</sup> beds and dormitories of the Saints. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as malefactors out of the Goal, to receive their sentence, and deserved execution; but the Elect shall arise by vertue of Christ's Resurrection, and of the Communion which they have with him, as with their Head; and his Resurrection is the <sup>d</sup> cause and assurance of ours. The Resurrection of Christ is the Christians peculiar faith:

the

the Resurrection of the dead is the childe of Gods chiefest confidence. Therefore Christians in the primitive Church were wont to salute one another in the morning with these Phrases; *The Lord is risen*, and the other would answer, *True; the Lord is risen indeed.*

*The sixth end of the Lords Supper.*

6. To seal unto us the assurance of everlasting life. Oh, what more wished, or beloved than life? Or what do all men naturally more either fear or abhor, than death? Yet is this first death nothing, if it be compared to the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly say, not only *Credo vitam eternam*, I believe life everlasting, but also *Edam vitam eternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the Paradise of the church; and whereof he hath promised to give every one that overcometh to eat. And this tree of life by infinite degrees, excelleth the tree of life that grew in the Paradise of

P 3

Eden:

a Kóe  
avén opōs  
avén.

Omnium  
terribiliu n  
terribilissi-  
mum mors.  
Arist.

John 6. 51.

Apoc. 2. 6.

Milites Sa-  
cramento  
erant jura-  
ti & ob-  
stricti ad  
præstan-  
dum soli-  
tam impe-  
ratori fide-  
litatem &  
obedien-  
tiam.

*Eden*: for that had his root in the *Earth*, this from *Heaven*; that gave but life to the *body*, this to the *soul*; that did but preserve the life of the *living*; this restoreth life to the *dead*. The *leaves of this tree* healeth the Nations of believers, and yet yeilds every *moneth* a new manner of *fruit*, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament: at least once every *moneth*, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventhend of the Lords*

*Supper.*

7. To binde all Christians, as it were by an oath of fidelity, to serve the only true God; and to admit no other propitiatory sacrifice of sins, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifice of the Law, and effected eternal redemption, and righteousness for all believers: And so to remain for ever a publique mark of profession to distinguish Christians from all Sects and false Religions. And seeing that in the Mass there's a strange Christ adored, not he that was born of the *Virgin Mary*, but one that is made of a *maser cake*; and that the offering up of this Bready God is thrust upon the Church as a propitiatory sacrifice for the quick and the dead: all true Christians upon the danger of wilful perjury before the



the Lord chief Justice of heaven and earth, are to detest the Masse, as the Idol of indignation, which is most derogatory to the all-sufficient world-saving merits of Christs death, and passion. For by receiving the Sacrament of the Lords Supper we all swear, that all real sacrifices are ended by our Lords death; and that his Body and Bloud once crucified and shed, is the perpetual food and nourishment of our souls.

2. *How to consider thine own unworthiness.*

**A** Man shall best perceive his own unworthiness, by examining his life according to the ten Commandments of Al. mighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandments: remembering that without repentance and Gods mercy in Christ, the curse of God (containing all the miseries of this life, and everlasting torments in Hell fire, when this is ended) is due to the breach of the least of Gods Commandments. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a guilty Malefactor standing at the bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fist, and bedewing thy cheeks with thy tears, confesse thy sins, and

P 4

humbly

Deut. 27.

16.

Galat. 3.

10.

humbly ask him mercy and forgiveness, in these, or the like words.

*An humble Confession of sins to be made unto God before the receiving of the holy Communion.*

Luke 15.

The first Commandment.  
Deut. 6. 4.  
Mat. 23. 19.  
Lev. 19. 14.  
Rev. 3. 1.

The second Commandment.  
Deut. 10. 33.  
Mat. 23. 9.  
Gal. 3. 1.

The third Commandment.  
Phil. 3. 10.  
Eccl. 1. 17.  
1 Kings 19. 10.  
Jerem. 5. 20.

O God and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed against Heaven and against thee, I am ashamed of my self, and confusion seems to cover my face as a veil; for, which of thy Commandments have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so intirely cleaved unto thy Majesty, as to vain and earthly things: I have not feared thy Judgements, to deterre me from my sinnes, nor trusted to thy promises, to keep me from doubting of my temporal, or from despairing of mine eternal state. I have made the rule of thy Divine worship to be what my minde thought fit, not what thy word prescribed; finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather than to behold him crucified in his word and Sacraments, after his own ordinance. Where I should never use thy Name (whereas all knees do bow) but with religious reverence, nor any part of thy worship without due preparation and zeal, I have blasphemously abused thy holy Name.

Name to rash and customary oathes; yea, I have used oathes by thy sacred Name, as false covers of my filthy sins. And I have been present at thy service oft times more for ceremony than conscience, and to please men more than to please thee, my gracious God.

Where I should sanctifie thy Sabbath day, by being present at the publick exercises of the Church, and by meditating privately on the Word and Works of God, and by visiting the sick and relieving of my poor brethren; alas, I have thought those holy Exercises a burden; because they hindered my vain sports; yea, I have spent many of thy Sabbaths in my own prophane pleasures, without being present at any part of thy Divine worship.

Where I should have given all due reverence to my Natural, Ecclesiastical, and Politick Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindnesse hath deserved. I have not had thy Ministers in such singular love, for their work sake as I ought; but I have taunted at their zeal, and hated them because they reprov'd me justly. And I have carried my self contemptuously against thy Magistrates and Ministers, though I knew that it is thine Ordinance that I should be obedient unto them.

Where I should be slow to wrath, and ready to forgive offences, & not suffer the Sun to go down upon my wrath, but to doe

Here confess thy rash and false swearing.

The fourth Commandment. Acts 10. 7. 1 Cor. 16. 1. Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go to sporting or feasting.

The fifth Commandment. 1 Thes. 6. 13. Gal. 4. 11. Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.

The sixth Commandment.

a Prov. 10.

b Eph. 4. 1. 3. Mat. 5. 9.

Here confess thy hastiness and fury and if thou hast been anyway the cause of any mans death unjustly or cruelly. The seventh Commandment. 1 Thes. 1. 8. &c.  
 Rom. 6. 13.  
 Here confess unto God thy secret pollutions, fornications or adultery, if Satan hath so far prevailed over thee. The eighth Commandment. Eph. 4. 23. Luk. 6. 34, 35. Lev. 25. 15.  
 Here confess if thou hast secretly stolen, or openly robbed anything, or hast detained from any fatherlesse child that which is by right.

good for evil, loving my very enemies for thy sake: I, alas for one silly word have built out in open cage, and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy Supper.

Where I should keep my mind from all filthy lusts, and my body from all uncleanness: O Lord, I have defiled both, and made my heart a cage of all impure thoughts, and my mind a very sty of the unclean Spirit. Yea the remedy which thou (Lord) hast ordained for incontinency could not contain me within the bounds of chastity; for doing as beauty whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

Where I should have lived in uprightness, giving every man his due, being contented with mine own estate, and living conscionably in my lawfull calling, should be ready (according to mine ability) to lend and give unto the poor: O Lord, I have by oppression, extortion, bribes, covetousness, and other indirect dealings, under pretence of my calling and office, robbed and purloyned from my fellow Christians; yea, I have received and suffered Christ, where I was trusted, many a time in his poor members to stand hungry, cold, and naked at my door; and hungry, cold, and naked to go away succourlesse,

as he came; and when the leanness of his cheeks pleaded pity, the hardness of my heart would shew no compassion.

Where I should have made conscience to *speake the truth in simplicity*, without any falshood, *prudently* judging aright, and *charitably* construing all things in the best part, and should have defended the good name and credit of my neighbour; alas (vile wretch that I am!) I have belied and slandered my fellow brother; and as soon as I heard an ill report, I made my tongue the instrument of the devil, to blazen that abroad unto others, before I knew the truth of it my self; I was so far from speaking a good word in defence of his good name, that it tickled my heart in secret to hear one that I envied to be taxed with such a blemish; though I knew that otherwise the graces of God shined in him in abundant measure. I made *gists of officious*, and *advantage of pernicious* lies; herein shewing my self a right *Cretian*, other than an upright *Christian*.

And lastly (O Lord) where I should have rested fully contented with that portion which thy Majesty brought mee-test to bestow upon me in this pilgrimage, and rejoyced in others good as in mine own; alas, my life hath been nothing else but a greedy lusting after this neighbours *house*; and that neighbours *land*; yea, secretly wishing such a man dead, that I might have his *living* or *office*, covering rather

The ninth Commandment.

Zach. 3. 19.

Mat. 10. 16.

1 Cor. 11. 7.

Mat. 1. 18. 19.

Psal. 50. 20.

Psal. 50. 3.

Here confesse if thou hast belied or slandered thy neighbour, or not spoken the truth to clear his innocency when thou wast called thereunto  
Tit. 1. 12.

The tenth Commandment.

Heb. 13. 5.

1. Tim. 6. 6.

Phil. 4. 11, 12.

Heb. 4.

Psal. 130. 1.

Job. 13. 12.

Jona 2. 2.

rather those things which thou hast bestowed on another, than been thankfull for that which thou hast given unto my self. Thus I, O Lord, who am a carnal sinner, and sold under sin, have transgressed all thy holy and spirituall Commandments from the first to the last, from the greatest to the least; and here I stand guilty before thy judgement seat, of all the breaches of all thy laws, and therefore liable to thy curse, and to all the miseries that justice can pour forth upon so cursed a creature. And whether shall I go for deliverance from this misery? Angels blush at my rebellion, and will not help me: Men are guilty of the like transgression, and cannot help themselves: shall I then despair with Cain, or make away my selfe with Judas? No Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell: I will rather appeal to the Throne of grace, where mercy reigns, to pardon abounding sins, and out of the depth of my miseries I will cry with David for the depth of thy mercies. Though thou shouldest kill me with afflictions, yet will I (like Job) put my trust in thee. Though thou shouldest drown me in the Sea of thy displeasure with Ionas, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as Ionas into the belly of the Whale: yet from thence would I cry



cry unto thee ; O God the Father of heaven, O Iesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons and one eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine onely begotten Son to die for my sins, that by his death I might be reconciled to thy Majesty ; O reject not now my penitent Soul, who being displeased with her self for sin, desireth to return to serve, and please thee in newnesse of life ; and reach from heaven thy helping hand to save me thy poor servant, who am (like Peter) ready to sink in the sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood ; O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curse and judgements which my sinnes have deserved may never have power either to confound me in this life, or to condemn me in the world which is to come. For my stedfast faith is, that thou hast dyed for my sins, and risen again for my justification. This I believe, O Lord help mine unbelief. Work in me likewise

Rom. 8.  
ult.

likewise, I beseech thee, an *unfeigned Repentance*, that I may heartily bewaile my former *sins*, and *loath* them, and serve thee henceforth in *newnesse of life*, and greater measure of *holy devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *sinner*. And grant, Lord, that having received these seals and pledges of my *Communion* with thee; thou mayest henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the dayes of my life in *godliness* and *Piety* towards thee; & in *Christian love* and *charity* towards all my Neighbours: that living in thy *fear*, I may dye in thy *favour*, and after *death* be made partaker of *eternal life*, through *Jesus Christ*, my Lord and onely *Saviour*, Amen.

3. *Of the means whereby thou mayst become a worthy receiver.*

THESE means are duties of two sorts; the former respecting God; the latter our Neighbour. Those which respect God, are three; First, *sound knowledge*; Secondly, *true Faith*; Thirdly, *unfeigned repentance*. That which respecteth our Neighbour, is but one, *sincere charity*.

H b 6. 1. 2.  
Joh. 17. 3.  
1 Tim. 2. 4.  
2 Cor. 12. 5.

1. *Sound Knowledge, requisite in a worthy Communicant.*

*Sound Knowledge*, is a *sanctified understanding* of the first Principles of Religion. As first of the *Trinity* of Persons in the *Unity* of the

The Godhead. Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and misery due to sin. Fourthly, of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments feeling the same unto us. For as a house cannot be built unless the foundation be first laid; so no more can Religion stand unless it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein: so without knowledge must men be much more ignorant in divine and spiritual matters. And yet in temporal things a man may do much by the light of nature; but in religious Mysteries, the more men rely upon natural reason, the further we are from comprehending spiritual truth. Which discovers the fearful estate of those who receive without knowledge, and the more fearful estate of those Pastors who minister unto them without Catechising.

2. Of sincere Faith, required to make a worthy Communicant.

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils & Reprobates have in an excellent measure, and do believe it and tremble) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particu-  
lar

I Cor. 2. 4.  
Rom. 8. 7.

Jam. 3. 19.  
Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

Heb. 11. 6.

Rom. 13.  
23.

Isa. 5. 7.

Eze. 33.

11.

Acts 26.

&amp; 3. 19.

24.

Luke 1.

74, 75.

Heb. 2. 3.

14.

Tit. 1. 15.

singular application unto a mans soul, of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits doe belong unto him, as well as to any other. For first, if we have not the righteousness of Faith, the Sacrament seales nothing unto us, and every man in the Lords supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth cannot apprehend Christ in Heaven. For as he dwelleth in us by faith, so by Faith we must likewise see him. Thirdly, because that without faith we cannot be perswaded in our consciences, that our receiving is acceptable unto God.

### 3. Of unfeigned repentance, requisite for a true Communicant.

True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his dayes. For as he that is gluttoned with meat is not apt to eat bread; so he that is stuffed with sinnes, not fit to receive Christ: And a conscience defiled with wilfull filthinesse, makes the use of all holy things unholy unto us. Our sacrificed spotlesse Pascheover cannot be eaten with the sower leaven of malice and wickednesse, saith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences retain the new Wine of

of Christs precious Bloud, as our Saviour saith. *Mar. 2. 22.* We must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our neighbour, is Charity.*

*Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts by gestures; words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the Lords Supper was ordained, is to confirm Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yeild to forgive the faults of men that have offended him. Thus farre of the first sort of duties which we are to perform before we come to the Lords table, called Preparation.*

*Mat. 5. 23, 24.  
Joh. 13. 14, 34, 35.  
Mat. 6. 12, 14, 15.  
and 18. 35.*

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

**T**HIS Exercise of spiritual Meditation consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a Guest at his holy table, and how lovingly he

*Mat. 22.  
1 Pet. 1.  
Isa. 55. 1, 2.*

Mat. 26.  
26, 27, 28.  
&c.

2. Sam. 33.

Gen. 22. 5.

he invited thee; *Hoe, every one that thirsteth, come ye to the waters of life. &c. Come, buy Wine and Milk, without money, and without price; eat ye that which is good, let your soul delight it self in fatness. Take ye, eat ye, This is my body which is broken for you; drink you all of this; for this is my blood which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lords own Table? What better fare can be afforded, then to feed on the Lords own Body and Blood? If David thought it to be the greatest favour that he could shew unto good Barzilai, for all the kindenesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Ierusalem, how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

Secondly, as *Abraham*, when he went unto the Mount, to sacrifice *Isaac* his Son, left his Servants beneath in the valley; so when thou comest to the spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, meditate with thy self how precious and venerable is the Body and Blood of the Son of God, who is the Ruiner of



of Heaven and Earth, the Lord, at whose beck the *Angels* tremble, and by whom, both the *quick* and *dead* shall be judged at the last day, and thou among the rest: and how that it is he, who having been *crucified* for thy *sins*, offereth now to be received by faith into thy soul. On the other side consider how sinful a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*: how ill *deserving* to taste of such *sacred* food, having been *conceived* in *filthinesse*, and wallowing ever since in the mire of *Iniquity*; bearing the name of a *Christian*, but doing the *works* of the *Devil*; adoring *Christ* with an *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *gracelesse* actions.

a Hail King.

Fourthly, ponder then with what face darest thou offer to touch so *holy* a *Body* with such defiled hands? or to drink such *precious* *Bloud* with so *lewd* and lying a mouth? or to lodge so blessed a *Guest* in so *unclean* a *stable*? for if the *Bethschemites* were slain for but looking irreverently into the *Ark* of the *Old Testament*, what *Judgement* mayest thou justly expect, who with such *impure* eyes and heart, art come to see and receive the *Ark* of the *New Testament*, in which *dwelleth* all the *fulness* of the *God* head *badly*.

Col. 1.3.9.

If *Vzza* for but touching (though not without *zeal*) the *Ark* of the *Covenant*, was *stricken* with *suddain* death; what *stroke*

2 Sam. 6.

*stroke of Divine Judgement mayst thou not fear, that so rudely, with unclean hands dost presume to handle the Ark of the eternal Testament; wherein are hid all the treasures of wisdom and knowledge?*

Mat. 3. 11.

*If Iohn Baptist (the holiest man that was born of a woman) thought himself unworthy to bear his shoes; O Lord, how unworthy is such a prophane wretch, as thou art, to eat his holy Flesh, and to drink his precious Blood?*

*If the blessed Apostle Saint Peter, seeing but a glimpse of Christ's Almighty Power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infiniteness of his Grace and Mercy displayed?*

Mat. 8. 8.

*If the Centurion thought that the room of his house was not worthy to harbour so divine a Guest; what room can there be fit under thy ribs, for Christ's holiness to dwell in?*

*If the Blood issued sick woman feared to touch the hem of his Garments, how should thou tremble to eat his flesh, and to drink his all-healing blood?*

*Yet if thou comest humbly, in Faith, Repentance, and Charity, abhorring thy sinnes past, and purposing unfeignedly to amend thy life henceforth, let not thy former sinnes affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy soul*

that

that all thy sins and the *Judgements* due unto them, are fully *pardoned*, and clean *washed away* by the *blood of Christ*. For, this Sacrament was not ordained for them who are *perfect*, but to help *penitent sinners* unto *perfection*. Christ came, not to call the *righteous*, but *sinners* to *repentance*. And he saith, that the *whole* need not the *Physician*, but they that are *sick*. Those hath Christ called; and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth that not one sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick soul in this *Fountain of Christs blood*, and doubtless according to his promise, *Zach. 13. 1.* thou shalt be healed of all thy *sins* and *unclean-nesses*. Not *sinners* therefore, but they who are *unwilling* to repent of their sins, are *debarred* this Sacrament.

Fifthly, meditate, That Christ left this Sacrament unto us as the *chiefe* token and *pledge* of his *love*, not when we would have made him a King, *Ioh. 6. 16.* (which might have seemed a requital of kindness) but when *Judas* and the *High Priests* were conspiring his *death* (therefore wholly of his meer favour.) When *Nathan* would shew *David* how intirely the poor man loved his sheep that was kild by the rich man, he gave her (saith he) *vo* of his own morsels, and of his own cup to drink, *2 Sam. 12. 3.* and must not then the love of Christ to his Church be un-  
speak-

Mat. 9.

12, 13.

Mat. 11.

28.

speakeable, when he giveth her his own flesh to eat, and his own blood to drink, for her spirituall and eternall nourishment? If then there be any love in thine heart, take the *Cup of salvation* into thy hand, and pledge his love with love again. *Psal. 116. 11.*

Sixthly, when the Minister beginneth the holy consecration of the Sacrament; then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy meditations only upon those holy *Actions and Rites*, which according to *Christs institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our weakness) to appoint those rites as means the better to lift up our mindes to the serious contemplation of his heavenly *graces*.

When therefore thou seest the Minister putting apart Bread and Wine on the *Lords Table*, and consecrating them by *Prayers*, and the rehearsal of *Christs institution*, to be a holy Sacrament of the blessed *Body and Blood of Christ*; then meditate how God the Father, of his meer love to mankind, set apart, and sealed his only begotten Son, to be the *All sufficient means* and only *Mediator*, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed; thou must meditate, that *Iesus Christ* the eternal Son

of God was put to death, and his blessed soul and body (with the sense of Gods anger) broken asunder for thy sins; as verily as thou now seest the holy Sacrament to be broken before thine eyes; and withall call to minde the *hainousness* of thy sin, and the greatness of Gods hatred against the same, seeing Gods Justice could not be satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate *That the King* (who is the Master of the Feast) stands at the Table to see his Guests; and looketh upon thee, whether thou hast on thee thy *Wedding Garment*. Think also, that all the holy *Angels* that attend upon the *Elect* in the Church, and do desire to behold the celebration of these holy Mysteries, do observe thy reverence and behaviour. Let thy soul therefore, whilest the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the Consecration and receiving of the Sacrament.*

Is it true indeed, that God will dwell on earth? Behold, the heaven and the heavens of heavens are not able to contain thee, how much more unable is the soul of such a sinful creature as I am to receive thee?

But seeing it is thy blessed pleasure to come thus to *sup* with me, and to dwell

Mat. 22. 11.

This wedding Garment is righteousness and true holiness. Apo. 20. 8. Eph. 4. 24.

a 1 Cor.

12. 10.

Eph. 5: ult.

b 1 Pet. 11.

1 Kings 8. 27.

c Apoc. 3. 20.

a John 14.  
23.

b Rom. 7.  
14.

c verse 24.

d Mat. 9.

13.

Mat. 11.

18.

*dwell in me : I cannot for joy but burst out and say, What is Man that thou art mindeful of him, and the Son of Man, that thou so regardest him? What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in the wretchednesse of my Nature. I am in a word, a carnal Creature, whose very soul is, <sup>b</sup> sold unto sinne, <sup>a</sup> wretched man, compassed about with <sup>c</sup> a body of death. Yet Lord, seeing thou <sup>d</sup> callest, here I come; and seeing thou callest sinners, I have thrust my self in among the rest, and seeing thou callest all with their heaviest loads, I see no reason why I should stay behinde. O Lord, I am sick, and whether should I goe, but unto thee the Physitian of my soul? Thou hast cured many, but never diddest thou meet with a more miserable Patient; for I am more leproous than Gehazi, more unclean than Magdalen, more blinde in Soul, than Bartimews was in Body; for I have lived all this while, and never seen the true light of thy Word; my Soul runs with a greater flux of sin, than was the Hemorrhoeise issue of blood. Mephibosheth was not more lame to goe, than my soul is to walk after thee in love; Ieroboam's arm was not more withered to strike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and fares, yet*  
Lord,



Lord, so abundant is thy grace, so great is thy skill, that if thou wilt thou canst with a word forgive the one, and heal the other; and why should I doubt of thy good will, when to save me, will cost thee now but one loving smile; who diddest shew thy self so willing to redeem me, though it should cost thee all thy heart blood; and now offerest so graciously unto me the assured pledge of my redemption, by thy blood? Who am I, O Lord God? and what is my merit, that thou hast bought me with so dear a price? it is merely thy mercy; and I, O Lord, am not worthy the least of all thy mercies: much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didst bestow upon those Sons of Men whom thou lovest. How might I in respect of mine unworthinisse, cry out for fear at the sight of thy holy Sacrament; as the Philistims did, when they saw the Ark of God come into the Assembly, Woe now unto me a sinner? but that thy Angel doth comfort me, as he did the woman; Fear thou not, for I know that thou sekest Jesus which was crucified. It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore Elizabeth thought her self so much honoured at thy presence in the womb of thy blessed Mother, that she gave sprang in her belly for joy, how should

Q

my

2 Sam. 7. 27.  
Gen. 32. 26.

2 Sam. 5. 7.

Mat. 28. 5.

Luke 1. 41.

Mat. 2. 2.

Mat. 2. 2.  
 Apoc. 9. 10.  
 Luke 18. 23.

Luke 19. 9.

my soul leap within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himself should come thus to visit me! Indeed Lord, I confesse with the faithfull Centurion, that I am not worthy that thou shouldest come under my roof; and that if thou didst but speak the word only, my soul should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weaknesse, to seal thy mercy unto me by thy visible sign, as well as by thy visible word, in all thankfull humility my soul speaks unto thee with the blessed Virgin: Behold the handmaid of the Lord, be it unto me according to thy word. Knock thou, Lord, by thy word and Sacraments at the door of my heart, and I will, like the Publican, with both my fists knock at my breast, as fast as I can, that thou mayst enter in: and if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with Zuchens to acknowledge, that this day salvation is come into mine house. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that I may not live henceforth, but that thou mayest live in me, speak in me, walk in me: and so govern me

me

me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding, Amen.

When the Minister bringeth towards thee the Bread thus blessed and broken, and offering it unto thee, bids thee Take, Eat, &c. then meditate that Christ himself cometh unto thee, and both offereth, and giveth indeed unto thy Faith, his very Body and Blood with all the merits of his death and passion to feed thy Soul unto eternall life; as surely as the Minister offereth and giveth the outward signs that feed thy body unto this temporall life. The Bread of the Lord is given by the Minister, but the Bread which is the Lord is given by Christ himself.

When thou takest the Bread at the Ministers hand to eat it, then rouse up thy Soul to apprehend Christ by Faith, and to apply his merits to heal thy miseries; Embrace him as sweetly with thy faith in the Sacrament, as ever Simeon hugged him with his arms in his swaddling clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Crosse, and by his unspeakable torments, fully satisfying Gods justice for thy sins, and strive to be as verily partaker of the

Sacramentum  
sequitur in-  
gram me-  
nem.

*spiritual grace, as of the Elemental signes.* For, the truth is not absent from the sign, neither doth Christ deceive when he saith, *This is my Body*; But he giveth himself indeed to every Soul that *spiritually* receives him by Faith. For as ours is the same Supper which Christ administered; so is the same Christ verily present at his own Supper, not by any Papal \* *Transubstantiation*, but by *Sacramental Participation*, whereby he doth truly feed the faithfull unto eternal life: not by *coming down* out of heaven unto thee, but by *lifting* thee up from the earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And, *where the carcass is, thither will the Eagles resort*, Mat. 24.

When thou seest the wine brought unto thee apart from the bread, then remember that the *Bloud of Jesus Christ* was as verily separated from his body upon the Crosse, for the remission of thy sins; and that this is the seal of the new Covenant, which God hath made to forgive all the sins of all penitent sinners that beleeve in the merits of his bloodshedding. For the Wine is not a Sacrament of Christs blood contained in his veins; but as it was shed out

\* Christ calls it his body, not the sign of his body, because this Sacrament was instituted not only to signify but also to communicate the spiritual graces that they represent, and by the signs to draw our minds to the graces signified. So Euthymius in Mat. 19. Non dixit dominus. Hæc sunt signa corporis mei, ed Hoc est corpus meum. Cportet ergo, non ad naturam eorum, quæ proposita sunt aspuere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibaturi illum sanguinem quem futuri sunt, qui me crucifigant, Sacramentum a quo vobis commendat; spiritualiter interlectum vivificabit vos, August. in Psal. 98, speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

Mat. 19. 28.

of his body upon the Crosse for the remission of the sins of all that believe in him.

As thou drinkest the Wine and powrest it out of the Cup into thy Stomack, meditate and beleve, that by the merit of that Bloud, which Christ shed upon the Crosse, all thy sins are as *verily forgiven*, as thou hast now drunk this Sacramental Wine, and hast it in thy Stomack. And in the instant of drinking, settle thy meditation upon Christ, as he hanged upon the Crosse, as if like Mary and John, thou didst see him nayled, and his Bloud running down his blessed side out of that gasty wound, which the Spear made in his innocent heart, wishing thy mouth closed to his side, that thou mightest receive that precious Bloud before it fell to the dusty earth. And yet the actual drinking of that real Bloud with thy mouth would be nothing so \* *effectual*, as this Sacramental drinking of that bloud spiritually by Faith. For one of the Souldiers might have drunk that and been still a reprobate: but whosoever drinketh it spiritually by Faith in the Sacrament, shall surely have the Remission of his sins, and life everlasting.

\* If remission of sins and eternall life had been appropriated to the drinking of the real bloud, doubtless John and Mary would have made means to have drunk it. But John ascribes the virtue to believing that it was shed.

As thou feelest the Sacramentall Wine which thou hast drunk, warming thy cold Stomack: so endeavour to feel the Holy Ghost cherishing thy soul in the joyfull assurance of the forgiveness of all thy sins, by the merits

Rom. 8. 34.  
 Heb. 7. 25.  
 Heb. 9. 24.

of the blood of *Christ*. And to this end God giveth every faithfull Soul, together with the *Sacramentall Blood*, the *Holy Ghost* to drink. *We are all made to drink into one spirit*. And so lift up thy mind from the contemplation of *Christ*, as he was crucified upon the *Crosse*, to consider how he now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father, the *unvaluable merits* of his death, which he once suffered for thee, to appease his justice for the sins which thou doest dayly commit against him.

After thou hast eaten and drunk both the *Bread and Wine*, labour that as those *Sacramentall Signes* do turn to the nourishment of thy body, and by the digestion of *beast* become *one* with thy substance; so by the operation of *Faith*, and the *Holy Ghost*, thou mayest become *one* with *Christ*, and *Christ* with thee; and so mayest feel thy *Communion* with *Christ* confirmed and increased dayly more and more; That as it is impossible to separate the *Bread and Wine* digested into the blood and substance of thy body; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, as the *Bread* of the *Sacrament* though consisted of *many graines*; yet, makes but *one Bread*: so must thou remember, that though all the faithfull are *many*; yet are they all but *one mysticall Body*, whereof *Christ* is *Head*. And there-  
 fore

Unitas est po-  
 nis communi-  
 cationis Sa-  
 cramenti, non  
 autem neces-  
 sario unus



fore thou must love every Christian as thy self, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action or Practice.*

**T**H E duty which we are to perform after the receiving of the *Lords Supper*, is called *Action or Practice*, without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First, such as we are to perform in the *Church*; or else, after that we are gone home.

Those that we are to perform in the *Church*, are either severall from our own *soules*; or else, joyntly with the *Congregation*.

The severall duties which thou must perform from thine own *Soul*, are three; First, thou must be careful (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a *clean heart*, and with *pure affections*; for, the most Holy, will be holy, with the holy. For if *Ioseph of Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *Tombe*; how much more shouldest thou lodge Christ in a *new heart*, and perfume his *Roomes* with

PMI, 47, 25.

Sanda non  
nisi sacra &  
sancta.

Luke 2. 46.

with the *Odoriferous Incense of Prayers*, and all *pure affections* : If God required *Moses* to provide a *Pot of pure Gold* to keep the *Manna* that fell in the *Wilderness* : what a pure heart shouldest thou provide to receive this *divine Manna* that is *come down from Heaven*.

Luke 13. 6.

And as thou camest *sorrowing* like *Joseph* and *Mary*, to seek *Christ* in the *Temple* : so now having there found him in the *middest* of his *Word* and *Sacraments*, be carefull with joy to carry him home with thee, as they did.

And if the man that found but his *lost sheep*, *rejoyced* so much, how canst thou having found the *Saviour of the world*, but *rejoyce much more* ?

Secondly, thou must offer the *Sacrifice* of a *private Thanksgiving* unto God for his *inestimable grace* and *mercy* : for as this action is *common* unto the *whole Church* ; so is it *applied particularly* to *every one* of the faithful in the *Church* ; and for this particular *mercy*, every soul must *joyfully* offer up a particular *Sacrifice of Thanksgiving*. For if the *Wise-men* *rejoyced* so much when they saw the *Starre* which conducted them unto *Christ* ; and worshipped him so devoutly when he lay a *Babe* in the *Manger*, and offered unto him their *Gold*, *Myrrhe*, and *Frankincense* : how much more shouldest thou *rejoyce* now that thou hast both *seen* and *received* this *Sacrament*, which guideth thy soul unto him

him, where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart adore him, and offer up unto him the Gold of a pure faith, the Myrrhe of a mortified heart, with this or the like sweet Incense of Prayer and Thanksgiving.

*A Prayer to be said after the receiving of the Sacrament.*

**W**Hat shall I render unto thee, (O blessed Saviour) for all these blessings, which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a Beast, thou madest me a Man after thine own Image: When by sin I had lost both thine Image, and myself, thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy Blood again: and now thou hast given unto me thy Seal and pledge of my Redemption? Nay, thou hast given thy self unto me, O Blessed Redeemer. O what an inestimable treasure of riches, and overflowing Fountain of grace, hath he got who hath gained thee! No man ever touched thee by faith, but thou didst heal him by Grace: for thou art the Author of Salvation; the remedy of all evils, the medicine of the sick, the life of the quick, and the Resurrection of the dead. Seemed it a small matter unto thee to ap-

point thy holy *Angels* to attend upon so vile a Creature as I am; but that thou wouldest enter thy self into my Soul, there to preserve, nourish and cherish me unto life everlasting?

If the carcasse of the dead Prophet could revive a dead man that touched it; how much more shall the living Body of the Lord of all Prophets, quicken the faithful, in whose hearts he dwelleth? And if thou wilt raise my body at the last day out of dust, how much more wilt thou now revive my Soul which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me, than to give me thy body for meat, thy blood for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord enduredst the pain, and I do reap the profit: I receive pardon, and thou diddest bear the punishment. Thy tears were my bath, thy wounds my weal, and the injustice done to thee satisfied for the Judgement which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O divine food, by which the Sons of men are transformed into the Sons of God! so that mans nature dyeth, and Gods nature liveth and ruleth in us. Indeed, all Creatures wondered that the Creator would be inclosed nine months in the Virgins Wombe;

(though

( though her womb being replenished with the Holy Ghost, was more *splendid* than the *Starry Firmament* : ) But that thou shouldest thus humble thy self to dwell for ever in my heart, which thou found'st more unclean than a *dung-bill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God, that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ ? or who, though invited, would not chuse with *Mary* rather to kneel at thy feet, than presume to sit with thee at thy Table ? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sinnes : And albeit I cannot weep so many tears as may suffice to wash thy holy feet, yet Lord it is sufficient that thou hast shed *Bloud* enough to cleanse my sinfull soul. And I am fully ( O Lord ) assured, that all the dainty fare wherewith the disdainfull Pharisee entertained thee at his Table, did not so much please thee, as those tears which penitent *Mary* powdered under the Table. I would therefore wish with *Feremy*, that my head were a fountain of tears, that seeing I can by no means yeeld sufficient thanks for thy love to me ; yet I might by continuall tears, testifie my love unto thee. And though

though no man is worthy of so infinite a grace: yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins, O Lord confirm thy favour unto thy Servant, and say of me as *Isaack* did of *Jacob*, *I have blessed him; therefore he shall be blessed:* And that I may say unto thee with *David*, *Thou O Lord hast blessed my Soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to bless the house of *Obed-Edom* and all his household, whilst the Ark of the Lord remained in his house: I doubt not but thou wilt much more bless my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my roof, and to dwell for ever in my poor cottage. Bless me, O Lord, so that my sins may wholly be remitted by thy Blood, my conscience sanctified by thy Spirit, my mind enlightened by thy truth, my heart guided by thy Spirit, and my Will in all things subdued to thy blessed will and pleasure. Bless me with all grace which I want, and increase in me those good gifts which thou hast already bestowed upon me; And seeing that I hold thee not by the arms,

Gen. 12. 3.

2 Chron. 17.

37.  
1 Sam. 6. 11.  
18.

Gen. 28. 20.  
20.



arms, as *Jacob wrestling*, without me, but inwardly dwelling by faith within me; surely, Lord, I will never let thee go except thou blesse me, and give me a new name, a new heart, a new Spirit, and strength by the power of God to prevail over sin and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou diddest from *Jacob*, because thy day breaketh, and thy grace beginneth to dawn and appear. But I from my soul, humbly with the *Emmanuelites* intreat thee, O sweet Jesus, to abide with me because it draweth toward night. For the night of temptation, the night of tribulation, yea my last long night of death approached. O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but sound in thee, and in my weaknesse let thy strength appear. Let me seem as dead, that thou alone mayst be seen to live in me, so that all thy members may be but instruments to act thy motions. Set me as a seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of grace; so I may hereafter, through thy

Exod. 33. 14.

Cont. 8. 6.

Luke 22. 30.

Aper. 5. 9.  
Apo. 7. 10,  
11, 12.

Rom. 12. 2.  
Luke 12. 5.

thy mercy, be received to eat and drink at thy Table in thy Kingdom of glory. And for thy mercy, I do here with the four beasts, and twenty-four Elders cast my self down before thy Throne of grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh only from thee. And therefore unto thee I do yeeld all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God, by serving him in righteousness and holiness all thy dayes. Thus Tertullian witnesseth that in his time a Christian was known from another man, only by the holiness and uprightness of his life.

2. Of the duties which we are to do after the Communion joyntly with the Congregation.

**T**He duties to be performed joyntly with the Church are three. First, publike Thanksgiving, both by prayers and singing of Psalms: thus \* Christ himself and his Apostles did. Secondly, joyning with the Church, \* in giving (every man according to his ability) towards the relief of the poor: This was the manner of the

\* Mat. 26. 1.  
Which is  
probable to  
have been  
the 123. Psal.  
\* 1 Cor. 5. 1.  
Rom. 15. 2, 9.

the primitive Churches, to make *collections* and \* *Love-feasts* after the *Lords Supper*; for the relief of the poor *Christians*. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the blessing of God by the mouth of his *Minister*, and to receive it as if thou diddest hear *God himself* pronouncing it unto thee from heaven; For by their blessing God doth bless his people.

*Thus far of the duties to be practised in the Church.*

The duties which thou art to practise after that thou art departed home, are three. First, to *observe diligently* whether thou hast truly received Christ in the Sacrament; which thou mayest thus easily perceive: for seeing *his flesh is meat indeed*, and *his blood is drink indeed*, and that he is so full of grace, that no man ever touched him by faith, but he received *virtue* from him; it cannot possibly be that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sinnes, and filthinesse. For if the *Hemorrhoe* that did but touch his garment had her bloody issue, that continued so long, forthwith stanch- ed? how much more will the bloody issue of thy sinnes be stanch- ed, if thou then hast truly eaten and drunk the *very flesh and blood of Christ*? But if thy issue still runneth, thou mayest justly suspect thou hast never yet truly touched Christ.

Secondly,

\* Qui copio-  
siores sunt &  
volunt pro  
arbitrio quis-  
que suo quod  
visum visum  
est. Conci-  
bunt & quod  
ita colligitur,  
apud propo-  
situm deponi-  
tar, ut tunc inde  
ille opitula-  
tur papillis &  
viduis, & qui  
propter mor-  
bum aut ali-  
quam aliam  
causam egeni  
sunt. Justa  
Martyr.  
Apolog. 2.  
c. 20. 21.  
Lacrum est  
piscinis no-  
mine facere  
sumptum.  
Tert. Apo.  
adv. Cen. c.  
29.  
Nun. 6. 23.  
27.  
John 6. 56.  
Math. 2. 20.

Mat. 18. 24.  
 Ser.  
 3 Pet. 2. 17.  
 Cant. 5. 3.  
 Psal. 45. 7.  
 Heb. 1. 9.  
 Cant. 3. 3.  
 Psal. 24. 3.  
 Scio Romæ  
 hæc esse com-  
 munitatem  
 ut fideles imm-  
 per Chr. illi  
 corpus ac illi-  
 ant. Hier.  
 Apol. adv.  
 Jovin. Quo-  
 tidie commu-  
 nionem. Eu-  
 charistia perci-  
 pere laudo nec  
 reprehendo.  
 Omnibus Do-  
 minicis die-  
 bus communi-  
 candum seu-  
 deo & horreo.  
 si mens sine af-  
 fectu peccandi  
 sit. Aug. (vel  
 potius Gen-  
 dius) lib. de  
 Eccl. Dogm.  
 cap. 33.

Secondly, seeing thou hast now re-  
 conciled thy self to God, and renewed thy  
 Covenant, and vowed newnesse and a-  
 mendment of life: thou must therefore have  
 speciall care that thou dost not yeeld to  
 commit thy former sin any more, know-  
 ing that the *unclean spirit*, if ever he can  
 get into thy soul again, after that it is  
*swept and garnished*, he will enter forcible  
 possession with *seven other Devils worse*  
*than himself*; so that the end of that man  
 shall be worse than his beginning. Be ye not  
 therefore like the *Dogg*, that returns to his  
 vomit; or the *washed Sow* that walloweth  
 in the mire again. And return not to thy  
 malice, like the *Adder*, who laying aside  
 poison while she drinks, takes it up again  
 when she hath done. But when either  
 the *Devill* or *thy flesh* shall offer to tempt  
 and move thee to relapse into thy former  
 sinns, answer them as the *Spouse* doth in  
 the *Canticles*, I have put off my coat, (of my  
 former corruption) how shall I put it on?  
 I have washed my feet; how shall I defile  
 them again?

Lastly, if ever thou hast found either  
 joy or comfort in receiving the holy Sa-  
 crament, let it appear by thy eager de-  
 sire of receiving it oftner again. For the  
*Body of Christ* as it was anointed with the  
 oyl of gladnesse above his fellows, so doth  
 it yeeld a sweeter savour than all the or-  
 naments of the world; the fragrant smell  
 whereof allureth all soules who once  
 tasted the sweetnesse thereof; ever after

to desire oftener to taste thereof again. Because of the savour of thy good Oynment, therefore do the Virgins love thee. O taste therefore often & see how good the Lord is, saith David. This is the Commandement of Christ himself, Do this in remembrance of me, and in doing this thou shalt shew thy self best mindful and thankful for his death. For as oft as you shall eat this bread, and drink this cup, ye shall shew the Lords death untill he come. And let this be the chief end whereunto both thy receiving and living tendeth: that thou mayst be a holy Christian, zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayst be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

Titus 2. 14.

Thus far of the manner of glorifying God in thy life.

*Now followeth the Practice of Piety in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.*

**A**S soon as thou perceivest thy self to be visited with any sicknesse, meditate with thy self.

1. That misery commeth not out of the dust; neither doth affliction spring out of the earth. Sicknesse comes not by hap or chance (as the Philistims supposed that their Mice and Emroides came) but from mans wickednesse, which as sparkles breake

Job 5. 6.

1 Sam. 6. 9.

Law. 9. 39.  
Psal. 107. 17.

Eccl. 10. 4.

2 Chron. 25.  
4.

Mat. 6. 6.  
Psal. 4. 4.  
Lam. 3. 40.  
Job. 7. 16.  
Isa.

keth out. *Man suffereth (saith Jeremy) for his sins; Fooles (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself toward an earthly Prince, If the Spirit of him that ruleth rise up against thee, leave not thy place; for gentlenesse pacifieth great sinnes; so counsell I thee to deal with the Prince of Princes; if the Spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair; for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.*

2. Shut to thy Chamber door; *Examine thine own heart upon thy bed; Search and try thy wayes. Search as diligently for thy capitall sin, as Joshua did for Achans, till thou findest it. For albeit God, when he beginneth to chasten his children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some one grievous sin, wherein they have lived without Repentance.*

3. When thou hast thus considered all thy sins, put thy self before the judgement seat of God, as a felon or murderer standing at the bar of an earthly Judge: and with grief and sorrow of heart confesse unto God all thy known sins, especially thy capitall offences, where-



wherewith God is chiefly displeased; Lay them open, with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousnesse of thy finnes, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth guilty of eternall death and damnation, for those thy hainous finnes and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the Foot-stool of his Throne of grace, assuring thy self, that whatsoever the *Kings of Israel* be, yet the *God of Israel* is a mercifull God; and cry unto him from a penitent and faithfull heart for mercy and forgivenesse, as eagerly and earnestly as ever thou knewst a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou mayst do in these or the like words.

Prov. 28. 30.

Ps. 99. 5.  
Job. 4. 30.

1 Kings 20.  
31.

*A prayer when one begins to be sick.*

**O** Most righteous Judge, yet in Jesus Christ my gracious Father; I wretched sinner do here return unto thee (though driven with pain and sicknesse) like the *Prodigall child* with want and hunger. I acknowledge that this sicknesse and pain comes not by blind chance

or

Job 30. 25.  
Heb. 8. 20

or fortune, but by thy divine providence and special appointment. It is the work of thy heavy hand, which my sins have justly deserved; and the *things that I feared, are now fallen upon me*. Yet I do perceive that in *wrath thou remembrest mercy*, when I consider how many, and how heinous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy: and so I should have perished in my sins, and have been for ever condemned in Hell.

1 Cor. 12.

Heb. 12. 6.  
7. 34.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest children whom thou best lovest, giving me (by this sicknesse) both warning and time to repent, and so sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any sign of thy wrath or hatred, but as an assured pledge and token of thy favour and loving kindnesse, whereby thou dost with thy temporal judgements draw me to judge my self, and to repent of my wicked life, that I should not be condemned with the godlesse and unrepentant world. For thy holy Word assures me that *whom thou lovest, thou thus chastenest*; and that *thou scourgest every Son that thou receivest*. That if I endure thy chastening, *thou offerest thyself unto me as unto a Son*; and that *all that continue*

in sin, and yet escape without correction, (whereof all thy children are partakers) are bastards and not sonnes: and that thou chastenest me for my profit, that I may be a partaker of thy holinesse. O Lord, how full of goodnesse is thy nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulnesse, hast such fatherly and profitable ends in inflicting upon me this sicknesse and correction?

I confesse, Lord, that thou dost justly afflict my body with sicknesse, for my Soul was sick before of long prosperity, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourn for my sins, I acknowledge my wickednesse, and my iniquities are alwayes in my sight. Oh, what a wretched sinner am I, void of all goodnesse by nature, and full of evill by sinfull custome! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodnesse of thine own nature than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that all-saving death, which he hath voluntarily suffered for all which believe in him, have mercy upon me, according to the multitude of thy mercies; turn thy face away

Psalm. 119. 45.

Psalm. 41. 1.  
Verse 11.

Phil. 25. 7.

Nehem 14. 4.

\* Here name  
that sin which  
most trou-  
bleth thy  
conscience.

Meth. 2. 15

away from my sinnes, and blot out all mine iniquities; cast me not out of thy presence, neither reward me according to my deserts. For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But thou, O Lord, art the helper of the helpleffe, and in thee the Fatherless findeth mercy; for though my sinne be exceeding great, yet thy mercy, O Lord, far exceedeth them all; neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sinnes with the virtue of thy precious Bloud, especially those sinnes which from a penitent heart I have confessed unto thee; but chiefly, O Lord, for Christ his sake forgive me \* &c. And seeing that of thy love thou diddest lay down thy life for my ransom, when I was thine enemy; Oh, save now the price of thine own bloud, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight for my behalf. Reconcile me once again, O Mercifull Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again, that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and procure to my self a more settled

led assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time which heretofore I have so lewdly and prophanelly spent. And to the end that I may the sooner and easier be delivered from this pain and sicknesse, direct me, O Lord, I beseech thee by thy divine providence, to such a Physician and helper, as that ( by thy blessing upon the means ) I may recover my former health and welfare again. And good Lord, vouchsafe that as thou hast sent this sicknesse upon me, so thou wouldest likewise be pleased to send thy holy Spirit into my heart, whereby this present sicknesse may be sanctified unto me, that I may use it as in thy School, wherein I may learn to know the greatnesse of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I despair not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And for as much as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections: and that by nature I am angry and froward under every crosse and affliction; O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me than

*2 Pet. 2. 25.*

*James 1. 17.  
John 3. 27.*

I

1 Cor. 13. 13.

I shall be able to endure and suffer. Give me grace to behave my self in all patience, love and meeknesse, unto those that shall come and visit me : that I may thankfully receive, and willingly embrace all good counsels and consolations from them ; and that they may likewise see in me such good examples of *patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian faith and profession, and instructions unto them how to behave themselves when it shall please thee to visit them with the like affliction or sicknesse. I know, O Lord, I have deserved to dye ; and I desire no longer to live than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will restore me to health again, and grant me a longer life. But if thou hast according to thy eternall decree appointed by this sicknesse to call for me out of this transitory life, I resign my self *into thy hands* and holy pleasure : *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor Soul, that by a true faith and unfeigned repentance, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the *hearer of Prayers*, *hear thou in Heaven this my prayer*, and in this extremity grant me these requests ; not for

Psalm 51.

Psalm 65. 2.  
1 King 19. 8.



for any *worthinesse* that is in me; but for the merits of thy beloved Son *Jesus*, my only Saviour and Mediator: for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his name*. In his name therefore, and in his own words I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, Hallowed be thy name; &c.*

John 14. 2.

Having thus reconciled thy self to God in Christ:

1 Let thy next care be to set thy house in order, as *Esay* adviseth King *Ezekias*, making thy last will and Testament (if it be not already made:) If it be made, then peruse it, confirm it, and for avoiding all doubts and contention, publish it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last will and Testament, and so deliver it locked or sealed-up in some Box, to the keeping of a faithfull friend, in the presence of honest witnesses.

Eccl. 38. 2.

2 But in making thy Testament take a Religious Divines advice, how to bestow thy Benevolence, and some honest Lawyers counsell to continue it according to Law.

Dispatch this before thy sicknesse doth increas, and thy memory decay: lest otherwise thy Testament prove a dotement, and so be another mans fancy rather than thy will.

3 To prevent many inconveniences,

R

let

let me recommend to thy discretion two things.

1 If God hath blessed thee with any competent state of wealth, make thy *will* in thy *health* time. It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death: but it will be a greater ease to thy *mind* in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2 If thou hast children, give to every one of them a portion, according to thy *ability*, and in thy *life* time; that thy life may seem an *ease*, and not a *yoke* unto them: yet so give, as that thy children may be still beholding unto thee, and not *thou* unto *them*. But if thou keep all in thy hands whilest thou livest, they may thank *death* and not *thee* for the portion that thou leavest them. If thou hast no children, and the Lord hath blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how *most* of other mens *Executors* prove almost *Executioners*. And if friends be so unfaithfull in a mans *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead mens wills* have of late either

either been quite *concealed* and utterly overthrown, or by cavils and quirks of Law *frustrated* or altered: whereas by the Law of God the will of the dead should not be *violated*: but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the day of the Resurrection will be a just judge both of the *quick* and *dead*. And if any thing should hap in his will to be *ambiguous* or *doubtful*, it should be \* construed as it might come nearest to the honour of God, and the *honest intentions* of the Testator. But let the *vengeance* due to such unchristian deeds light on the *Actors* that do them, not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warned by such wretched examples not to \* marry their minds to their money, as that they will do no good with their *goods* till death divorceth them. Considering therefore the *shortnesse* of thine own life, and the *uncertainty* of others just dealing after thy death, in these *unjust* *dayes*: Let me advise thee (whom God hath blessed with *ability* and an *intent* to do good) to become in thy *life time* thine own *administrator*: make thine own hands thine *Executors*, and thine own *eyes* thy *overseers*; cause thy *Lantern* to give her light *before thee*, and not *behind thee*: give God the *glory*, and thou shalt receive of him in *due time* the *reward* which of his *grace* and *mercy* he hath promised to thy *good works*.

Gal. 3. 15.  
Heb. 9. 17.  
1 Cor. 9. 10.  
Ect. 1. 2. 11.  
Rom. 2. 13.

1 Cor. 4. 15.  
Acts 21. 32.  
\* Voluntas  
testatoris ma-  
gis inspicien-  
da est quam  
verba. L. cum  
viri sect. sani  
C. de fide cum  
trad leg. Fall.  
sist ad Trebel.  
subi te roge.

\* Matrimonium inter Au-  
rum & Ar-  
cam, divor-  
tium inter De-  
um & Ani-  
mam, August.  
Folius quem  
faciunt aliena,  
pericula san-  
ctum.

Gal. 6. 9.  
 Mat. 10. 42.  
 Mark 9. 41.  
 Mat. 25. 41.  
 Luke 14. 14.  
 2e 18. 32.  
 1 Cor. 15. 38.  
 Apoc. 14. 13.  
 Job 14. 5.  
 Job 33. 26.  
 2 Kings 20. 7.  
 2 Kings 1. 7.  
 2e. 10.  
 John 9. 7.

2 Kings 2. 23.

Levit. 10. 6.  
 Deut. 18. 17.  
 2e.  
 1 The. 5. 10.  
 Levit. 17. 5.

2 Chro 16. 12.

4 Having thus set thy house and soul in order (if the determined number of thy dayes be not expired) God will either have mercy upon thee, and say, *Spare him* (Oh killing malady) *that he go not down into the pit; for I have received a reconciliation*; or else, his fatherly providence will direct thee to such a *Physician*, and to such *means*, as that by his blessing upon their endeavour thou shalt recover, and be restored to thy former health again. But in any wise take heed that thou, nor none for thee, send unto *soverers, wizards, charmer*, or *chanters* for help: for this were to leave the *God of Israel*, and to go to *Baalzebub* the *God of Ekron* for help, as did wicked *Abaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy baptism: and be sure that God will never give a blessing by those means which he hath accursed; but if he permit Satan to *cure thy body*, fear lest it tend to the damnation of thy soul. Thou art tryed: beware.

5 When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did, of whom it is said, *that he sought not to the Lord in his disease, but to the Physician*: which is a kind of *Idolatry*, that will increase the *Lords* anger, and make the *Physick* received uneffectually. Use therefore the *Physician* as *Gods* instrument, and *Physick* as *Gods* means. And seeing it is not lawfull without Prayer to use

use ordinary food, 1 Tim. 4. 4. much lesse extraordinary Physick, ( whose good effect depends upon the blessing of God : ) before thou takest thy Physick, pray therefore heartily unto God to blesse it unto thy use, in these or the like words.

Esay 1. 5. 7.  
Jer. 8. 22.

A Prayer before taking of Physick.

**O** Mercifull Father, who art the Lord of health, and of sickness, of life, and of death, who killest and makest alive, who bringest down to the grave, and raisest up again : I come unto thee as to the only Physician, who canst cure my soul from sinne, and my body from sickness ; I desire, neither life nor death, but refer my self to thy most holy will. For, though we must needs die, and being dead our lives are as water spilt on the ground, which cannot be gathered up again : yet hath thy gracious providence ( whilst life remaineth ) appointed means which thou wilt have thy children to use ; and ( by the lawfull use thereof ) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordinance, sent for thy servant ( the Physician ) who hath prepared for me this Physick : which I receive as means sent from thy Fatherly hand : I beseech thee therefore, that as by thy blessing on a lump of dry figs, thou diddest heal Ezechias sore, that he recovered : and by seven times washing in the

2 Sam. 2. 6.

5 Sam. 14. 14

Esay 38. 21.

John 9. 6. 7.

Mat. 8. 15.

Mat. 2. 16.  
&c.

Job 14.

river of Jordan didst cleanse Naaman the Syrian of his leprosie, and didst restore the man that was blind from his birth, by anointing his eyes with clay and spittle, sending him to wash in the Pool of Siloam; and by touching the hand of Peters wives mother, diddest cure her of her Feaver; and didst restore the Woman that touched the hemme of thy Garment, from her bloody Issue: So it would please thee of thine infinite goodnesse and mercy, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sicknesse and pain, and restore me to health and strength again. But if the number of those dayes which thou hast appointed for me to live in this vale of misery, be at an end, and that thou hast sent this sicknesse as thy Messenger to call me out of this mortal life, then Lord let thy blessed will be done; for I submit my will to thy most holy pleasure. Only I beseech thee increase my faith and patience, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities assist me with thy holy Spirit, that I may willingly and cheerfully resign up my soul (the price of thine own blood) into thy most gracious hands and custody. Grant this, O Father, for Jesus Christ his sake, to whom with thee, and the holy Ghost, be all honour and glory both now and evermore, Amen.

Medi-



Meditations for the sick.

**W**Hilest thy sicknesse remaineth, use often ( for thy comfort ) these few *Meditations* taken from the *ends* wherefore God sendeth afflictions to his children. Those are ten.

1. That by afflictions God may not only \* correct our sins past, but also work in us a deeper loathing of our naturall *corruption*, and so prevent us from falling into many other sins which otherwise we would commit : like a good *Father* who suffers his tender *babe* to scorch his finger in a *candle*, that he may the rather learn to beware of falling into a greater fire. So the *Child of God* may say with *David*, *It is good for me that I have been afflicted, that I may learn thy statutes*; for, *before I was afflicted I went astray, but now I keep thy word*. And indeed ( saith *S. Paul* ) *We are chastened of the Lord, because we should not be condemned with the world*. With one crosse God maketh two cures : the chastisement of sins past, and prevention of sins to come. For though the eternall punishment of sin ( as it proceedeth from Justice ) is fully pardoned in the sacrifice of *Christ*, yet we are not ( without serious judging of our selves ) exempted from the temporal chastisement of sinne : for this proceedeth only from the love of God, for our good. And this is the reason that when *Nathan* told *David*, from the Lord, that his sins were forgiven, yet that

R 4

the

\* Deu. suos  
percutit ut  
emendat,  
Hiet. 209. in  
Esa. 1. 6. Deus  
calamitates  
infigit, ut  
extinguere  
sed castigare  
nos cupiens  
Basil. serm. 2.  
in divites.  
Psal. 119. 71.  
Psal. 119. 67.  
1 Cor. 11. 32.

2 Sam 12. 13.

Verse 13.

the Sword (of chastisement) *should not depart from his house, and that his child should sorely dye.* For God like a skilfull Physician seeing the Soul to be *poysoned* with the setting of sin, and knowing that the *reigning* of the *flesh* will prove the *ruine* of the *Spirit*, min:streth the bitter pill of affliction, whereby the reliques of sin are purged, and the soul more soundly cured; the *flesh* is subdued, and the *spirit* is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly!

Mat. 23, 6, 7.  
8.

\* Ad mala  
servatur non  
meritorum  
mali.  
2 Sam. 2. 35.  
\* Namque fa-  
vor nimius  
non est in-  
vor, sed  
ingens: At in-  
vor in magno  
sepe dolore in-  
ter. Basil. An-  
tho. Ser.

2 God sendeth affliction to seal unto us our *Adoption*, for every child whom God loveth he *correcteth*; *And he is a bastard that is not corrected.* Yea, it is a sure note, that where God seeth sin and smites not, there he detests and loves not. Therefore it is said, that \* he suffered the wicked sons of *Ely* to *continue in their sinnes without correction*, because the Lord would *slay them*. On the \* other side, there is no surer token of Gods fatherly love and care, than to be corrected with some *croffe*; as oft as we commit any sinfull crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest Corn is cleanest tanned, the finest Gold is oft-est tryed, the sweetest Grape is hardest pressed, and the truest Christian heavest crossed.

3 God sendeth affliction to *wear* our hearts from too much loving this world and

and worldly vanities : and to cause us the more earnestly to desire and long for \* eternal life. For as the children of Israel ( had they not been ill intreated in Egypt ) would never have been so willing to go towards Canaan : so ( were it not for the crosses and afflictions of this life ) Gods Children would not so heartily long, and willingly desire for the Kingdom of Heaven. For, we see many Epicures, that would be content to foregoe Heaven, on condition that they might still enjoy their earthly pleasures ; and ( having never tasted the joyes of a better ) how loath are they to depart this life ? whereas the \* Apostle ( that saw Heavens glory ) tels us, that there is no more comparison twixt the joyes of eternal life, and the pleasures of this world, than there is betwixt the filthiest dung and the pleasantest meat ; or betwixt the stinkiest dunghill, and the fairest bed-chamber. As therefore a loving nurse puts worm-wood or mustard on the breast, to make the child the rather to forsake the dugg : so God mixeth sometimes affliction with the pleasure and prosperity of this life, lest ( like the Children of this generation ) they should forget God, and fall into too much love of this present evill world : and so by riches grow proud, by fame insolent, by liberty wanton, and spurn with their heel against the Lord, when they wax fat. But if Gods Children love the world so well, when ( like a curst step-mother ) she misu-

R 5

seth

\* Crebris tribulationibus Ecclesiam suam Dominus exercet, ne si cuncta temporalia forte prospere currant, incolatum presentis exilii dolentia minus ecclesiam patriam suscipiet. Beda in Cant. Mundanus affectus presentia amare, temporalia, cumulat, spiritualia negligit & cui totas se spargit in imis, nil potest amare de summis, Justin. Patriarch. de dicit. monast. cap. 14.  
\* 2 Cor. 12. Ph. 3. 8.  
Ne sancti viri aliqua elatione in hac vita superbiunt quibusdam tentationibus reprimuntur. Ezech. 16. Dent. 32. 15.

seth and strikes us; how should we love this *barlot* if she smiled upon us, and stroaked us as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his children, that (finding in the earthly state no true and *permanent joys*) they may sigh and long for eternal life, where firm and everlasting joys are only to be found.

4. By affliction and sicknesse God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the \* Furnace, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his \* *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*; which, without this triall, would rust like Iron unexercised; or corrupt like standing waters, that either have no current, or else are not powred from vessell to vessell, *whose taste remaineth, and whose sent is not changed*. And rather than a man should keep still the sent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses and sicknesse, to *salvation*? For as the *Cattomile* which is trodden groweth best, and smelleth most fragrant, and as the *fish* is sweetest that lives in the saltiest waters; so those *soules* are

1 Pet. 2. 7.  
ut igne purgati & ab admixtione vitiorum carnalium defecati splendant, examinati innocentie claritate, Hilar. in Psal. 6.  
ut schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur, delicata iactatio est, cum periculum non est, confusio in adversis, probatio est veritatis, Cyp. Ser. 4. de Immo. ler. 48. 12.

are most precious unto *Christ*, who are most exercised and afflicted with his *croffe*.

5 God sendeth afflictions to demonstrate unto the world the trueneſſe of his childrens love and ſervice. Every hypocrite will ſerve God whiſt he prospereth and bleſſeth him, as the Devil faſly accuſeth *Job* to have done: but who (ſave his loving child) will love and ſerve him in adverſity, when God ſeemeth to be angry and diſpleaſed with him? yea and cleave unto him moſt inſeparably, when he ſeemeth (with the greateſt frown and diſgrace) to reject a man, and to caſt him out of his favour; yea, when he ſeemeth to wound and kill as an enemy, yet then to ſay with *Job*, *Though thou Lord kill me, yet will I put my truſt in thee*? The loving and ſerving of God, and truſting in his mercy in the time of our *correction* and miſery, is the trueſt note of an unfeigned *child and ſervant of the Lord*.

Job 1. p. 10.

Job 13. 15.

6 Sanctified affliction is a ſingular help to further our true *conversion*, and to drive us home by repentance to our heavenly Father. *In their affliction* (ſaith the Lord) *they will ſeek me diligently*. *Egypt*s bardens made *Iſrael* cry unto God, *David*s troubles made him pray, *Hezekia*s ſickneſs made him to weep, and miſery drove the *Prodigall child* to return and ſue for his fathers grace and mercy: Yea, we read of many in the *Goffel* that (by ſickneſſes and afflictions) were driven to come unto *Chriſt*, who (if they had health and proſperity

perity, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the Ark of Noah, the higher it was tossed with the flood, the nearer it mounted towards Heaven: so the sanctified soul, the more it is exercised with affliction, the nearer it is lifted towards God; Oh blessed is that Cross that draweth a sinner to \* come (upon the knees of his heart) unto Christ, to confesse his own misery, and to implore his endless mercy! Oh blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery.

7 Affliction worketh in us pity and compassion towards our fellow brethren that be in distresse and misery; whereby we learn to have a fellow-feeling of their calamities, and to condole their estate, *as if we suffered with them.* And for this cause Christ himself would suffer, and be tempted in all things like unto us (sin only excepted) that he might be a merciful High Priest, touched with the feeling of our infirmities. For none can so heartily be-mone the misery of another, as he who first suffered himself the same affliction: Hereupon a sinner in misery may boldly say unto Christ,

*Non ignore mali miseris succurrit*  
Christe.

Our frailty such (O Christ) thou didst perceive,

Con-

\* Deus non  
calumniam  
tenuit no-  
bis, sed con-  
solationem  
commiserit  
nobis. Alb. in  
Phil. 4. p. 10.  
ajust.

Heb. 11. 3.

Heb. 4. 12.

2e 2. 12.

2e 2. 2, 3.



Condole our state, who still in frailty live.

8 God useth our sicknesses and afflictions, as means and examples both to \* manifest unto others the faith and virtues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, than to behold a true professor ( in the extreamest sickness of his body ) supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him that the hope of the Godly is a far more precious thing then that flesh and blood can understand, or mortal eyes behold; in the vale of misery. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have indured such afflictions and calamities, before us; the greatnesse of the miseries and crosses which oft times we endure, would make us doubt whether we be the Children of God or no. And to this purpose St. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience.*

9 By afflictions God makes us conformable to the Image of Christ his Sonne, who being the Captain of our salvation, was made perfect through sufferings. And therefore he first bare the Crosse in shame, before he was crowned with glory; and did

\* Sicut deus  
justum incidere  
in calamitates ut virtutem quæ in  
illo lateo at,  
aliis palam  
manifestam;  
faciat. dam.  
l. 20. de  
Orth. c. 25.

Rom. 8. 18.  
1 Pet. 4. 24.  
Heb. 3. 7.  
Mar. 27. 34.  
Luke 24. 42.  
Favor post  
mella gusa.  
Terr. lib. de  
Coron. mili.  
c. 24.  
Psal. 24. 7.

1 Tim. 4. 7. 8.  
 Apoc. 5. 21.  
 Apoc. 2. 17.  
 18.  
 Phil. 3. 11.  
 Ideo tentantur  
 Sancti ut ipsi  
 ce agnoscant.  
 Primat. Esse  
 se magorum  
 vitium homo  
 crederet, ut  
 nullum un-  
 quam earun-  
 dem vic  
 defectum sen-  
 tiret. Greg. 7.  
 1. Moral. Job.  
 Psal. 150. 3.

did first taste gall, before he did eat the  
*honey-combe*: and was first derided King of  
*the Jewes*, by the Souldiers in the High  
*Priests hall*, before he was saluted King of  
*Glory*, by the Angels in his Fathers Courts.  
 And the more lively our heavenly Father  
 shall perceive the Image of his naturall  
*Sonne* to appear in us, the better he will  
 love us; and when we have, for a time  
 born his likenesse in his sufferings, and  
 fought and overcome, we shall be crowned  
 by Christ, and with Christ sit on his  
 Throne, and of Christ receive the preci-  
 ous white stole and morning starre, that  
 shall make us shine like Christ for ever in  
 his glory.

10 Lastly, that the godly may be  
 humbled in respect of their own state and  
 misery: and God glorified by delivering  
 them out of their troubles and afflictions,  
 when they call upon him for his  
 help and succour. For though that there  
 be no man so pure, but if the Lord will  
 straightly mark iniquities, he shall find in  
 him just cause to punish him for his sin:  
 yet the Lord in mercy doth \* not alwayes  
 in the affliction of his Children respect  
 their sinnes, but sometimes layeth afflictions  
 and crosses upon them for his glories  
 sake. Thus our Saviour Christ told his  
 Disciples, that the man was not born blind  
 for his own or his parents sin, but that the  
 work of God should be shewed on him. So  
 he told them likewise, that Lazarus sick-  
 nesse was not unto the death, but for the  
 glory

\* In his que-  
 ramus nullo  
 contra  
 Deum mur-  
 mur cordi no-  
 stro subrepat:  
 quis ad quid  
 hoc Creator  
 nostre opera-  
 tur Ignotum  
 est. Gr. ep. 32.  
 Iohn 9. 3.  
 Iohn 11. 4.

glory of God. Oh the unspeakable goodness of God, which turneth those afflictions, which are the shame and punishment due to our sinnes, to be the subject of his honour and glory!

These are the blessed and profitable ends wherefore God sendeth sickness and affliction upon his children, whereby it may plainly appear that afflictions are not signs either of Gods hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life, where, upon repentance, there remains hope of pardon; rather than to referre the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the \* Primitive Church, were wont to give God great thanks for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christs Name, Act. 5. 41. And the Christian Hebrews suffered with joy, the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, That though no affliction for the present seemeth joyous but grievous: yet, afterwards it bringeth the quiet fruits of righteousness to them who are already exercised. Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come himself unto

\* Cum vexamur ac premiamur tum maximas gratias agimus Indulgentissimo Patri quod corruptionem nostram non patitur longius procedere, sed plagis ac verberibus emendat. Lact. 1. 6. c. 23. Heb. 2. 11.

unto thee with thy sicknesse : by teaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from sicknesse.*

**I**F God hath of his mercy heard thy Prayers, and restored thee to thy health again, consider with thy self;

1 That thou hast now received from God, as it were, *another life*. Spend it therefore, to the honour of God, in *newnesse of life*. Let thy sinne die with thy sicknesse; but live thou by grace to *holinesse*.

2 Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy self, that thou hast escaped death; but think rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some *little* longer time of *respite*, that thou mayest both amend thy life, and put thy self in a better readinesse against the time that he shall call for thee without *further delay*, out of this world. For though thou hast escaped this, it may be thou shalt not escape the *next sicknesse*.

3 Consider how fearfull a reckoning thou hadst made before the *Judgement seat of God*, by this time, if thou hadst died of this *sicknesse*? Spend therefore the time that remains, so, as that thou

thou mayst be able to make a more cheerful account of thy life, when it must be expired indeed.

4 Put not far off the day of death, thou knowest not for all this how neer it is at hand, and (being so fairly warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be less, and thy judgement greater.

5 Remember that thou hast vowed amendment, and newness of life. Thou hast vowed a vow to God, defer not to pay it, for he delighteth not in fools; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with seven worse than himself. Thou hast sighed out the groanes of contrition, thou hast wept the tears of repentance; thou art washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, but of the Angel of Gods presence troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven. Return not now, with the Dog, to thine own vomit; nor like the washed Sow, to wallow again in the mire of thy former sins, and uncleanness; lest being intangled and overcome, again with the filthinesse of sin, (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to bealed sinners. First, to the man cured of

Eccle. 9. 3.

Mar. 1. 42.  
&c.

John 4. 24.  
Lu. 8. 39.  
Luka 4. 38.

2 Pet. 7. 20.  
21.

John 5. 14.

John 8. 11.

1 Pet. 4. 4.

Psal. 119. 112.

of his 38. years disease ; Behold thou art made whole ; *sin no more*, lest a worse thing fall upon thee ; Secondly , to the woman taken in adultery ; Neither do I condemn thee : Go thy way, and *sin no more*. Teaching us, how dangerous a thing it is to relapse, and fall again into the former excess of sin. Take heed therefore unto thy wayes : and pray for grace , that thou mayest apply thy heart unto wisdom, during that small number of dayes which yet remain behind. And for thy present mercy and health received , imitate the *thankfull Leper* , and return God, this, or the like thanksgiving.

*A Thanksgiving to be said of one that is recovered from sickness.*

1 Sam. 1. 6.

**O** Gracious and mercifull Father, who art the Lord of health and sickness, of life and of death, who killest, and makest alive : who bringest down to the grave, and raisest up again ; who art the only preserver of all those that trust in thee ; I thy poor and unworthy servant having now ( by experience of my painful sickness ) felt the grievousnesse of misery due unto sin, and the greatnesse of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again : do here ( upon the bended knees of my heart ) return ( with the *thankfull Leper* ) to acknowledge thee alone to be the God

of



of my health and salvation; and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady; and for this turning my mourning into mirth; my sickness into health, and my death into life. My sinnes deserved punishment, and thou hast corrected me, but hast not given me over unto death,\* I looked (from the day to the night) when thou wouldst make an end of me: I did chatter like a Crane, or a Swallow; I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me, for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption, and when I found no help in my self, nor in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the inhabitants of the world) thou didst then restore me to health again, and gavest life unto me; I found thee, O Lord, ready to save me.

\* Isa. 38. 9.  
32.

And now Lord, I confesse, that I can never yeeld unto thee such a measure of thanks, as thou hast (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodnesse with acceptable works; Oh, that I could with Mary Magdalen testifie the love and thankfulness of my heart, with abounding tears? Oh, what shall I be able to tender unto thee, O Lord, for all those benefits, which thou bestowest upon my soul? Surely as in my sickness, when I had nothing else

Rom. 12. 1.

else to give unto thee, I offered Christ and his *merits* unto thee as a *ransome* for my *sinnes*: so being now restored by thy grace unto my health and strength, and having no better thing to give, behold, O Lord, I do here offer up my *self* unto thee, beseeching thee to assist me with *thy holy Spirit*, that the remainder of my life may be wholly spent in setting forth *thy* praise and glory.

O Lord, forgive me my former follies and unthankfulness, that I was no more careful to love thee, according to *thy goodness*; nor to serve thee, according to *thy will*; nor to obey thee, according to *thy commandments*; nor to thank thee, according to *thy benefits*. And seeing thou knowest that *of my self I am not sufficient so much as to think a good thought*, much lesse to do that which is good and acceptable in thy sight; assist me with thy grace and holy Spirit, that I may (in my prosperity) as devoutly spend my health in *thy service*, as I was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy *mercy*, in restoring me to my health, or those *vowes* and promises, which I have made unto thee in my *sickness*. With my new health, renew in me, O Lord, a right Spirit: which may free me from the slavery of *sinne*, and establish my heart in the service of grace. Work in me a greater detestation

detestation of all *sinnes* ( which were the causes of thy anger, and my *sickness*, ) and increase my *Faith*, in *Jesus Christ*, who is the Author of my *health*, and *salvation*. Let thy good Spirit lead me into the way that I should walk: and teach me to deny all *ungodliness*, and *worldly lusts*, and to live *soberly*, *righteously*, and *godly* in this world, that others by my example may think better of thy truth. And sith this time ( which I have yet to live ) is but a little respite and small remnant of dayes, which cannot long continue? Teach me, my God, so to number my dayes, that I may apply my heart to that *spiritual wisdom*, which directeth to *salvation*. And to this end make me more zealous than I have been in religion, more devout in prayer, more fervent in spirit, more carefull to hear and profit by the preaching of the *Gospel*, more helpfull to my poor brethren, more watchfull over my wayes, more faithfull in my calling, and every way more abundant in all good works. Let me ( in the joyfull time of *prosperity* ) fear the evill day of *affliction*; in the time of *health*, think of *sickness*; in the time of *sickness*, make my self ready for *death*; and when *death* approacheth, prepare my self for *judgement*. Let my whole life be an expressing thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottome of my heart, together with the thousand thou-

sands

Tit. 2. 12.

Psal. 90. 12.

Apoc. 5. 12.

sands of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee, O Father, which sitteth upon the Throne, and to the Lamb, the Sonne, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance, all praise, honour, glory and power, from this time forth and for evermore. Amen.

*Meditations, for one that is like to die.*

**I**F thy sicknesse be like to increase unto death, then meditate on three things: First, how graciously God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy body, but as a Medicine to cure thy soul, by drawing thee ( who art sick in sinne ) to come by repentance unto Christ ( thy Physician ) to have thy soul healed.

2 That the sorest sicknesse, or painfullest disease which thou canst endure, is nothing if it be compared to those delours and pains which Jesus Christ thy Saviour hath suffered for thee, when in a bloody sweat, he endured the wrath of God, the pain of hell, and a cursed death which was due to thy finnes: justly therefore may

Mat. 9. 12.

Luke 22. 14.

Psa. 78. 7.

Isa. 53. 4.

Psal. 18. 5.

Heb. 1. 7.

Gal. 3. 13.

Lam. 1. 25.

may he use those words of *Jeremy*, *Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured so much for thy redemption, and wilt not thou a *sinfull man* endure a little sicknesse for his pleasure; especially when it is for thy good?

3 That when thy sicknesse and disease is at the *extremest*, yet it is *lesse* and easier than thy sinnes have deserved. Let thine *own* conscience judge whether thou hast not *deserved worse* than all that thou dost suffer,

Murmure not therefore, but considering thy *manifold* and *grievous sins*, thank God that thou art not plagued with far more grievous *punishments*. Think how *willingly* the damned in Hell would endure the *extremest* pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternall torments. And seeing that it is his mercy that thou art not rather *consumed* than corrected; how canst thou but bear patiently his *temporall* correction, seeing the end is to save thee from *eternal* condemnation?

4 That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren; who being the *beloved* and *undoubted servants* of God (when they lived on earth) are now most *blessed* and *glorious Saints* with  
Christ

Dum legimus  
vel audimus  
quod & quan-  
ta ille sine cul-  
pa sustinuit,  
intelligimus  
nos peccatores  
omnia debere  
libentur su-  
stinere. The-  
od., ad 4. ca.  
in Rom.

Lam. 3. 32.  
1 Cor. 11. 32.

Heb. 11. 35.  
2c.  
1 Pet. 5. 9.

Christ in Heaven, as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the like *burthen*; but they are now delivered from *all* their miseries, troubles and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also be delivered from thy sicknesse and pains, either by *restitution* to thy former health, with *Job*, or - (which is far better) by being *received* to heavenly rest with *Lazarus*.

5 Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to be punished and disgraced; but (being thy loving *Father*) he correcteth thee with his own mercifull hand. When *David* had his *wish*, to chuse his *own* chastisement, he chose rather to be corrected by the hand of God, than by any other means; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of men.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no affliction seemeth joyous for the present) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Shimei's* cursed rayling with greater patience; and to correct himself another time for his impatency; *I should not have opened my mouth, because thou didst it*; and *Jab*, to reprove the *unadvised* speech of his wife, *Thou speakest like a foolish*

1 Sam. 24. 14.

Job. 13. 17.

1 Sam. 26. 9.  
Po.

Psal. 9. 9.

Job 3. 10.



lish woman. What? shall we receive good at the hand of God, and not receive evil? And though the cup of Gods wrath, due to our finnes, was such a horreur to our Saviours humane nature, that he earnestly prayed that it might passe from him; yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy sicknesse, than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needful and profitable.

Mat. 26. 39.

Verse. 24.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a corruptible body, which was conceived in the weaknesse of flesh, the heat of lust, the stain of sin, and born in the blood of filthinesse: a living prison of thy soul, a lively instrument of sin, a very sack of stinking dung: the excrements of whose nostrils, ears, poars, and other passages, duly considered, will seem more loathsome than the uncleanest sink or vault. Insomuch that whereas trees and plants bring forth leaves, flowers, fruits, and sweet smells, mans body brings forth naturally nothing but lice, wormes, rottenness and filthy stinck. His affections are altogether corrupted, and the imaginations of his heart are only evil continually. Hence it is that the ungodly is not satisfied with

Psal. 14. 1.  
Gen. 6. 5.

Prophaneness, nor the voluptuous with pleasures, nor the ambitious with preferment, nor the curious with precisnesse, nor the malicious with revenge, nor the lecherous with uncleannesse, nor the covetous with gain, nor the drunkard with drinking. Now passions and fashions do daily grow: new fears and afflictions do still rise, here wrath lies in wait, there vain-glory vexeth; here pride lifts up, there disgrace casts down, and every one maketh who shall arise in ruine of another. Now a man is privily stung with back-biters, like fiery Serpents: upon he is in danger to be openly devoured of his enemies, like Daniels Lions. And a godly man, where ere he liveth, shall ever be vexed (like Lot) with Sodom's uncleannesse.

2. Death brings unto the Godly an end of sinning, and of all the miseries which are due unto sin; so that after death there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all tears from our eyes. Yea, by death we are separated from the company of wicked men, and God taketh away merciful and righteous men from the evil to come. So he dealt with Iosiah; I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And God hideth them for a while in the grave, untill the indignation passe over. So that as Paradise is the Haven of the Souls joy; so the grave may be termed the Heaven of the bodies rest.

3. Where

Isa. 57. 1.

2 King. 22.  
20.

Isa. 26. 19

John 5. 19.

3. Whereas this wicked body lives in a world of wickedness, so that the poor soul cannot look out at the eye, and not be infected; nor hear by the ear, and not be distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not be abused; nor touch by the hand, and not be defiled; and every sense upon every temptation is ready to betray the soul: by death the soul shall be delivered from this thralldom, and this corruptible body shall put on incorruption, and this mortal immortality, 1 Cor. 15. 35. O blessed, thrice blessed be that death in the Lord, which delivers us out of so evil a world, and frees us from such a body, or bondage of corruption.

The third sort of meditation to consider what good death will bring unto thee.

1. Death bringeth the godly mans soul to enjoy an immediate Communion with the blessed Trinity, in everlasting bliss and glory.

2. It translateth the soul from the miseries of this world, the contagion of sin, and society of sinners, to the City of the living God, the celestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first-born which are written in heaven, and to God the Judge of all, and to the souls of just men made perfect, and to Jesus the Mediator of the new Covenant.

Heb. 12.  
22, 23, 24.

3. Death putteth the Soul into the actual,

Attuall and full possession of all the inheritance and happinesse, which Christ hath either promised unto thee in his Word, or purchased for thee by his blood.

This is the good and happinesse where unto a blessed death will bring thee. And what truly religious Christian that is young, would not with himself old, that his appointed time might the sooner approach to enter into his celestial Paradise? where thou maist exchange thy brasse for gold, thy vanity for felicity, thy vilenesse for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortal state for an immortal life? He that doth not daily desire this blessednesse above all things, of all others he is lesse worthy to enjoy it.

a Plot. in  
vit. Cat.  
Cic. Tus.  
quæst. l. i.  
de præcipi-  
ti venias in  
Tartara  
Saxo, Ut  
qui Socra-  
ticum de  
nece legit  
opus. Ovid.  
in Ibin.

If a Cuso Viicensis, and Cleombrois, two Heathen men, (reading Plato's book of the Immortality of the soul) did voluntarily, the one break his neck, the other run upon his sword, that they might the sooner (as they thought) have enjoyed those joyes: what a shame is it for Christians (knowing, those things in a more excellent measure and manner, out of Gods own book) not to be willing to enter in those heavenly joyes: especially when their Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happinesse or salvation, when the time of thy departing draweth neer, that time, I say, and manner of death which God in his unchangeable Counsel hath appointed, and determined be-  
fore

fore thou wast born, yield and surrender up (*willingly, and cheerfully*) thy soul into the mercifull hand of *Iesus christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his wife, ascended from the *Altar* up to *heaven* in the *flame of the sacrifice*, so endeavour thou, that thy soul in the sight of thy friends may from the *Altar* of a contrite heart, ascend up to heaven in the sweet perfume of this, or the like *spiritual sacrifice of Prayer*.

*A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.*

O Heavenly Father, who art the Lord God of the spirits of all flesh, and hast made us these souls, and hast appointed us the time, as to come into this world, so (having finished our course) to go out of the same: the number of my dayes which thou hast determined, are now expired, & I am come to that utmost bound, which thou hast appointed, beyond which I cannot passe. I know (O Lord) that if thou entrest into judgement, no flesh can be justified in thy sight: And I, O Lord, of all other should appear most impure and unjust; for I have not fought that good fight, for the defence of thy faith and religion, with that zeal and constancy that I should: but for fear of displeasing the world, I have given way unto sins and errorrs; and for desire to please my flesh

S 3

I,

Luk. 19.  
16, 20.

Num. 10.  
22.  
Num. 27.  
16.  
Jer. 38. 10.  
Acts 13. 25,  
26.  
2 Tim. 4. 1.  
Psal 90. 12.  
Job 1. 4, 5,  
14. & 10. 22.  
& 11.  
Luk. 22. 53.  
Psal. 143. 2.  
1 Tim. 4. 7.

Psal. 41.  
 12.  
 Psal. 130.  
 3.  
 Dan. 5. 7.  
 Matth. 11.  
 28.  
 Matth. 3.  
 17.  
 1 Tim. 1.  
 15.  
 Ezek. 18.  
 22.  
 Psal. 51. 7.  
 1 Pet. 1.  
 19.  
 Job 1. 29.  
 Rom. 4. 2.  
 1 Cor. 15.  
 3, 4.  
 1 Pet. 2.  
 24.

I have broken all thy Commandements, in thought, word and deed; so that my sins have taken such hold on me, that I am not able to look up, and they are more in number then the hairs on my head. If thou wilt straightly mark my iniquities, O Lord, where shall I stand? if thou weighest me in the ballance, I shall be found too light. For I am void of all righteousness that might merit thy mercy: and laden with all iniquities; that most justly deserve thy heaviest wrath. But O my Lord and my God, for Iesus Christ thy Souns sake, in whom onely thou art well pleased with all penitent and believing sinners, take pity and compassion upon me, who am the chief of sinners. Blot out all my sins out of my remembrance, and wash away all my iniquities out of my sight, with the precious blood of thy Son, which I believe that he (as an undefiled Lamb) hath shed for the cleansing of my finnes. In this faith I lived; in this faith I die: believing that Iesus Christ died for my finnes; and rose again for my justification. And seeing that he hath endured that death, and borne the burthen of that judgement which was due unto my sins: O Father, for his death and passions sake (now that I am coming to appear before thy judgement seat) acquit and deliver me from that fearful judgement which my sins have justly deserved. And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospel,

That



## The Practice of Piety.

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That whosoever believeth in thee, hath everlasting life, and shall not come into Indgment, but shall pass from death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon me than I am able to bear: and enable me to bear so much as shall stand with thy blessed will & pleasure. O blessed Trinity in unity, my Creatour, Redeemer, and Sanctifier, vouchsafe that as my outward man doth decay; so my inward man may more and more, by thy grace and consolation, increase & gather strength. O Saviour, put my soul in a readinesse, that (like a wise Virgin, having the wedding Garment of thy righteousness and holinesse) she may be ready to meet thee at thy coming, with Oyl in her Lamp. Marry her unto thy self, that she may be one with thee in everlasting love and fellowship. O Lord, reprove Satan, and chase him away; Deliver my soul from the power of the Dog, save me from the Lions mouth. I thank thee, O Lord, for all thy blessings both spirituall and temporall, bestowed upon me: especially for my redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy Angels from my youth up untill now. Lord, I beseech thee, give them a charge to attend upon me till thou callest my soul; & then to carry her (as they did the soul of Lazarus) into

John 4. 74.

Luk. 17. 5.

1 Cor. 10.  
14.

Mat. 23. 4.  
Mat. 22. 11.

Apo. 19. 3.  
Apo. 19. 7.

Joh. 17. 22.  
Zach. 3.  
Psal. 12.  
10, 12.  
Mat. 18.  
Heb. 1. 14.

Luk. 16. 11.

Mat. 22. 11.

Luk. 13. 18.

Eph. 1. 10.

Act. 16. 11.

Psal. 13. 4.

Act. 7. 16.

thy heavenly Kingdome. And as the time of my departure shall approach nearer unto me, I grant, O Lord, that my *soul* may draw nearer unto thee, and that I may joyfully commend my *soul* into thy hands, as into the hands of a loving Father and mercifull Redeemer: and at that instant, O Lord graciously receive my spirit. All which that I may do, assist me, I beseech thee, with thy grace; and let thy holy Spirit continue with me unto the end; and in the end, for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose name I give thee thy glory, and begge these things at thy hand, in that Prayer which Christ himself hath taught me, saying.

*Our father which art in heaven, &c.*

*Meditations against despair, or doubting of  
Gods mercy*

**I**T is found by continual experience, that near the time of death, (when the Children of God are weakest) then Satan makes the greatest flourish of his strength, and assails them with his strongest temptations; For he knoweth, that either he must now or never prevail; for if their souls once go to heaven, he shall never vex nor trouble them any more; And therefore he will now bestir himself as much as he can, and labor to set before their eyes all the grosse sins which ever they committed, and the judgements of God which are due unto them: there-  
by

by to drive them, if he can, to despair; which is a grievous sin than all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more toward thy death, than in thy life time.

1. Confess thy sins unto God, not only in generall, but also in particular.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou dost injuriously or fraudulently detain, or keep in thy possession, any lands or goods, that of right doe belong to any widow, or fatherlesse child, presume not as thou tenderest thy soules health, to look Christ the righteous Iudge in the face, unlesse thou dost first make a restitution thereof to the right owners; for the Law of God under the penalty of his curse, requireth thee to restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookst from thy neighbor, with a fifth part for amends added to the principal. And unlesse that like Zacheus thou dost make restitution of such goods and lands according to Gods Law, thou canst never truly repent, and without true repentance thou canst never be saved. But though by the temptation of the Devil thou hast done wrong and injury; yet if thou dost truly repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to hear the prayers of his faithfull Ministers for thee,

Satans first stratagem in time of death. The defeature.

Lev. 5. 2, 3, 4, &c.  
Num. 5. 6, 7, 8.  
Non remittitur peccatum, nisi restituatur abiatum.  
Luk. 19. 8, 9.  
Ex. 15. 3, 12, 16.  
Mich. 6. 10, 21.  
Luk. 13. 1.  
Jer. 18. 7.  
A. 2. 18.  
Acts 8. 21.  
1 Pet. 3. 9.  
Gen. 22. 9.  
James 5. 14, 15, 16.  
Lev. 17. 6, 7.

to forgive thee thy trespass, and sin, and to receive thy soul in the merits of Christ's blood, as a Lamb without blemish.

3. Ask God for Christ his sake pardon and forgiveness. And then these troubles of minde are no discouragements, but rather comforts, exercises, not punishments; They are assurances unto thee, that thou art in the right way: for the way to Heaven is by the gate of Hell; that is, by suffering pains in the body, and such doubtings in the minde, that thy estate in this life being every way made bitter, the joyes of eternal life may relish unto thee better and more sweet.

If Satan tell thee that thou hast no Faith, because thou hast no feeling; meditate,

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hast such doubtings they shall not be laid unto thy charge; for they belong to the flesh; from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hated them, and loves the Lord Jesus, shall be saved.

2. That is a better faith, to believe without feeling than with feeling. The least faith (so much as a grain of mustard seed, so much as is in an infant baptized) is enough to save the soul, which loveth Christ and believeth in him.

3. That the child of God which desires to feel the assurance of Gods favour, shall have his desire, when God shall see

Satans second assault.

The Christians encounter.

Mat. 9. 24.

Psal. 7. 19.

Mat. 17.

&c.

Mat. 14. 31.

Job 13. 19.

Mat. 27.

29.

Mat. 10. 4.

see it to be for his good ; For God hath promised to give them the *Water of life* who thirst for it. We have an example in a Mr. Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the stake : and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come* ; meaning the feeling joy of Faith, and the holy Ghost. Tarry therefore the Lords leisure, be strong and he shall comfort thine heart.

If Satan shall aggravate unto thee the greatness, the multitude, and hainousnesse of thy sins, meditate,

1. That upon true repentance it is as easie with God to forgive the greatest sin as the least, and he is as willing to forgive many as to pardon one. And his mercy shineth more in pardoning great sinners, than small offenders ; as appears in the example of Manasses, Magdalen, Peter, Paul, &c. And where sin most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that a man did first forsake God. as appears in the examples of Cain, Saul, Achitophel, Abaziah, Judas, &c.

3. That God calleth all, even those sinners who are heavy laden with sin, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the story of the Gospel witnesseth. These came unto Christ all sorts of

Apo. 1. 6.  
Isa 55. 1.  
a Fox Acts  
and Mon.  
f. 555. in  
the last edi-  
tion but  
one.  
Plal. 27. 16.

Sacans  
third as-  
sault.

The en-  
counter.  
1 Tim. 1.  
15.

Rom. 5. 20.

Mat. 11. 28.

Joh. 5. 59.  
Luk. 7. 13.

Isa. 56. 1.  
Rom. 10.  
20.

Job 14. 14.

of sick sinners, the blind, lame, halt, Lepers; such as were sick of palsies, dropfies, bloody-fluxes; such as were lunatick, and possessed with unclean spirits, and Devils. Yet of all those, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his sins never so great, were his disease never so grievous. Nay, he offered and gave his mercy to many who never asked it (being moved only with the bowels of his own compassion, and the sight of their misery) as to the woman of Samaria, the widow of Naim, and to the sick man that lay at the Pool of Bethesda, who had been 38. years sick. If he thus willingly gave his mercy to them that did not ask it, and was found of them (as the Prophet saith) that sought him not; will he deny mercy unto thee, who doest so earnestly pray for it with tears, and doest like the poor Publican, so heartily knock for it, with penitent sighs upon a bruised and broken heart; especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to grant whatsoever we shall ask of him? as sure as God is true he will not. Though Ninevies sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the City; how much more, if thou likewise repentest, will he spare thee, seeing his sentence is not yet.



yet gone forth against thee; if he deferred the Judgement of *Ababs* dayes, for the external shew only which he made of humiliation, how much more will he cleane turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain*, (who murdered his innocent brother.) *If thou doest well, shalt thou not be accepted?* as if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithfull and contrite heart, both *then* and thy oblation also shall be acceptable unto me. And to *Indas* who so treacherously betrayed him in calling him friend (a sweet appellation of love;) and when *Indas* offered, he readily consenteth with that mouth (wherein was never found guile) to kisse those dissembling lips; under which lurked the payson of *Asps*. Had *Indas* apprehended this word friend from the mouth of *Christ*, as *Benbadad* did the word brother from the mouth *Abab*, doubtlesse *Indas* should have found the God of *Israel* more merciful than *Benbadad* found the King of *Israel*. But God was more displeased with *Cain* for despairing of his mercy, than for murdering his brother; and with *Indas* for hanging himself, than for betraying his Master: in that they would make the sins of mortal men greater than the infinite mercy of the eternall God: or as if they could be more sinfull than God was mercifull. Whereas the least drop of *Christs* blood

Novit dominus mutare sententiam, si tu noveris emendare vitam.

Gen. 4. 7.

Mat. 26. 50.  
1. Pet. 2. 22.  
Psal. 140. 3.  
Mat. 26. 50.  
1 Kings 23.  
23. 33.  
Verf. 31.

a Judas non tam scelus quam desperatio fecit penitus interire, Aug. lib. de util. penit. b Sceleratio omnibus, O Juda, extrixisti, quem non penitentia dedit ad dominum sed desperatio traxit ad laqueum. Leo.

Satans  
third as-  
fault.

The en-  
counrer.

blood is of more merit to procure Gods mercy for salvation, than all the sins that thou hast committed can be of force to provoke his wrath to thy damnation.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than others mens, as being sins of knowledge, & of many years continuance, & such as others have been undone: and all for the most part committed wilfully and presumptuously against God and thy conscience. And therefore though he will be mercifull unto others, yet he will not be mercifull unto thee; meditate,

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, & continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their sins, and receiving them into favour; no more shall thy sins, and continuance therein, hinder him from being mercifull unto thee, If thou dost repent as they did: yea, upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin in Gods justice without repentance is damnable, so the greatest sin upon repentance is in his Mercy pardonable. Thy greatest & inveteratest sins are but the sins of a man, but the

the least of his mercies is the mercy of God. Because thou knowest thy own sins, thou doubtest whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Esays* days thought (as thou dost) they had continued so long in sin, that 'twas too late for them now to seek to return unto God for grace and mercy. But God answered them, *Seek ye the Lord whilest he may be found: call ye upon him whilest he is near.* As if he had said, *whilest life lasts, and my word is preached; I am near to be found of all that seek me, and pray unto me.* The people reply, But we (O Lord) are grievous sinners, and therefore dare not presume to call on thy Name, or to come near thy Holiness. To this God answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me: and I will have mercy upon him, and be his God, &c. I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong to us; But because our sins are so great, & of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again, *My thoughts (of mercy) are not your thoughts; nor are your ways (of pardoning) my ways: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art

*Esay 55.  
7, 8, 9.*

Acts 20. 28.

1 John 1. 7.

1 John 3.

16.

Rom. 7. 8.

9.

art; do you but yet, what God bids thee, *repent and believe*, and the *bloud of Iesus Christ*, being the *bloud of God*, will *cleanse both thee and them from all your sins*.

2. That as God did foresee all the sins which the world should commit, and yet *all those* could not hinder him from *loving the world*, so that he gave his *only begotten Son* to death, to save as many of the world as would believe and repent: much less shall thy sins, being the sins of the least number of the world, be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost repent and believe.

3. That if he loved thee so dearly, when thou wast his enemy, that he payed for thee so dear a price as the spilling of his *heart bloud*; how can he but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look thou not therefore to the greatness of thy sins, but to the infiniteness of his mercy, which is so surpassing great, that if thou puttest all thy own grievous sins together, and addest unto those the sins of *Cain and Judas*, and puttest unto them the sins of all the *Reprobates* of the world, doubtless it would be a *huge heap*; yet compare this *huge heap* with the *infinite mercy* of God, and there will be no more comparison betwixt them, than betwixt the least *mole-hill* and the greatest *mountain* in a country. The cry of the *grievoudest* sins that ever we read of, could ne'r reach up *bigger* than unto *heaven*, as the cry of the  
sins

sins of Sodom: but the mercy of God (saith David) reacheth up higher than the Heavens, and so overtoppeth all our sin. And if his mercy be greater than all his works, it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole world, do but repent, there is no doubt of pardon.

a If Satan shall object, that thou hast many times vowed to repent, and hast made shew of repentance for the time, yet didst fall to the same sins again and again, and that thy repentance was but feigned, and a mocking of God; And that seeing thou hast so often broke thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate,

b I That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despair seeing that this is the common case of all the children of God in this life, who vow so oft to so bear some sin, & till perceiving their weakness not able to perform it, they vow that they will vow no more. Their vows shew the desires of their spirituall man; their breaking, the weakness of their corrupt flesh. And our oft slips into the same sins Christ foresaw when he taught us to pray daily, O father forgive us our trespasses;

ciful unto me for Christs sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Gallat. chap. 5.

And

Gen. 19. 13.  
Psal. 103. 11.  
Psal. 145. 9.

a Satans fourth assault.

b The encounter.

c I remember (saith Luther) that Sulpitius was wont to tell me, Ego plus quam millies Deo vovi; &c.

I have more than a thousand times vowed unto God that I would mend my life, but I could never perform my vow.

Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God

will be merciful unto me for Christs sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Gallat. chap. 5.

Luk. 17. 34.

Mark 18. 21.  
22.Numb. 21. 9.  
Post lachry-  
mas gemitus-  
que graves  
clementie  
Christi Con-  
fessionem est oculis  
ante lo-  
canda tuos.Ja. 1. 27.  
Rom. 8. 18.  
Rom. 9. 16.By these  
keys Peter o-  
pened heaven  
to himself, and  
afterwards  
with the rest  
of the Apo-  
stles, unto o-  
thers.Luk. 22. 61.  
Luk. 24. 47.  
&c.Job. 10. 21.  
Job. 13. 3.  
Rom. 15. 29.  
Rom. 8. 30.Satan's fifth  
assault.

And why doth Christ enjoin thee (who art but a sinful man) to forgive thy brother 7 times in a day, if he shall return 7 times in day, and say, *is repentest me?* But to assure thee, that he (being the God of mercy and goodness it self) will forgive unto thee thy *seventy times seven fold* sins a day which thou hast committed against him, if thou return unto him by true repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as oft as they were stung by the *fiery Serpent* in the wilderness, to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience: but upon the firmness of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return: for there is no *variableness* with him, neither *shadow of change*. He hath locked up thy salvation and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the keys, which are a *Faith and Repentance*; & whilst thou hast them thou may'st persuade thy self that thy salvation is sure and safe, for *whom God loveth he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.*

Lastly, If Satan shall persuade thee thou hast bin doubting along time, & that it is best  
for



for thee so despair, seeing thy sins increase, and thy judgement draweth near, meditate,

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as Gods mercy by so many millions of degrees is greater: and that every penitent and believing sinner hath the pardon of all his sins confirmed by the Word and Oath of God; two immutable things, wherein it is impossible that God should lye. His word is, that at what time soever, a sinner, whosoever, doth repent of his sins, whatsoever, (for both time, and sin, and sinners, are indefinite) from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If he will not take his word (which God forbid we should doubt of) he hath given us his oath: As I live, I desire not the death of the wicked, but that the wicked turn from his way and live. As if he had said, Will ye not believe my word? I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved Tertul. to exclaim, Oh how happy are we, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us? Listen O drooping spirit: whose soul is assailed with waves of faithless despair, how happy were it to see many, like thee and Hezekia (who mourn like Doves for the sense

Heb. 6. 13.  
Ezek. 18. 21.  
Dr. King of  
London his  
Lectures on  
Iosab.

Ezek. 33. 11.

O felices nos  
quorum causa  
jurat Deus!  
O miseros nos  
si non Deo  
quidem ju-  
rasti credi-  
mus! Tertul.

Ezek. 18. 14.

of

Heb. 12: 25.

Mar. 27.

16.

1 Tim. 2.

11.

2 Cor. 1.

10.

Apo. 3. 14.

Heb. 6. 6.

of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than behold many who die like beasts without any feeling of their own estate, or any fear of Gods wrath, or Tribemall Seat, before which they are to appear: Comfort thy self, O languishing Soul; for if *this earth* hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheer up therefore thy self in the *alsufficient* atonement of the Lamb, which *speake*th better things than that of Abel. And pray for those who never yet obtained the grace to have *such a sense* and detestation of sin. Thou art one indeed for whom Christ died, and from whom a wounded spirit (judging rather according to his feeling than by *faith*) hath wrung that dolefull voyce of Christ, *My God, My God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly reign with him, as now thou dost suffer with him; for *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the holy Ghost unpardonable but want of *repentance*. The unfeigned desire to repent is as acceptable unto God, as the perfectest repentance that thou couldst wish to perform unto him.

Meditate on these Evangelical comforts, & thou shalt see, that in the very agony of death, God will to assist thee by his Spirit, that when Satan looketh for the greatest victory, he shall receive the foulest foil, yea when

when thy *eye-springs* are broken, that thou canst not see this *light*, *Jesus Christ* will appear unto thee to comfort thy soul, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like *Manahs Angel*, doing wonders indeed, when they shall see a frail man, in his *greatest weakness* (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitterness of death, and all the power of Satan; and in the fire of *faith*, and perfume of prayer, ascend up with Angels victoriously into Heaven.

Luke 16.  
22.

*An admonition to them who come to visit the sick.*

**T**HEY who come to visit the sick, must have a special care not to stand dumb and staring in the sick persons face to disquiet him; nor yet to speak idely, and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour well spent, when a mans life is almost out spent, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this life, lest thou betray his soul to eternal death. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

*Questions to be asked of a sick man that is like to die.*

**D**Ost thou believe that the Almighty God, the Trinity of Persons in Unity  
of

of Essence, hath by his power made heaven and earth, and all things therein: and that he doth still by his Divine providence govern the same: So that nothing comes to pass in the world, nor to thyself, but what his divine hand and counsel had determined before to be done.

2. Dost thou confess that thou hast transgressed and broken the holy commandments of Almighty God, in thoughts, word, and deed? And hast deserved for breaking his holy Laws the curse of God, which containeth all the miseries of this life, and everlasting torments in hell fire when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in thine heart that thou hast so broken his Laws, and neglected his service and worship, and so much followed the world and thine own vain pleasures? And wouldest thou not lead a better life, if thou wert to begin again?

4. Dost thou not from thy heart desire to be reconciled to God in Iesus Christ his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy soul?

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that Iesus Christ the only Mediator of the new Testament, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with David say

unto

Rom. 8.34.

Heb. 9. 11.

1 Tim. 2.5.

Heb. 7.25.

Psal. 73.

25.

unto Christ, whom have I in heaven but thee? and there is none on earth that I desire besides thee.

6. Dost thou confidently believe and hope to be saved by the only merits of that bloody death and passion which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of salvation in thine own merits, or in any other means or creatures, being assuredly perswaded, that there is no salvation in any other, and that there is none other name under heaven whereby thou must be saved.

7. Dost thou heartily forgive all wrongs and offences done and offered unto thee, by any manner of person whatsoever? And dost thou willingly (from thy heart) ask forgiveness of them, whom thou hast grievously wronged in word or deed; and dost thou cast out of thy heart all malice and hatred which thou hast born to any body; that thou mayst appear before the face of Christ (the Prince of Peace) in perfect love and Charity?

8. Dost thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still withhold, from any widow or fatherless children, or from any other person whatsoever? Be assured, that unless thou shalt restore, like Zacheus, those goods and lands (if thou be able) thou canst not truly repent; and without true repentance thou canst not be saved, nor look Christian the face when thou shalt appear before his judgement seat.

9. Dost

Acts 4. 12:  
Act. 10. 43.  
Esay 26.

Esay 9. 6.  
Heb. 12.  
14.

9. Dost thou firmly believe that thy body shall be raised up out of the grave at the sound of the last trumpet? And that thy body and soul shall be united together again in the Resurrection day, to appear before the Lord Jesus Christ; and thence to go with him into the Kingdome of Heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions like a faithfull Christian, then let all who are present joyn together, and pray for him, in these, or the like words.

*A prayer to be said for the sick, by them who visit him.*

O Mercifull Father, who att the Lord and giver of life, and to whom belongeth the issues of Death: we thy children here assembled do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much lesse to become suters to thy Majesty in the behalfe of others; yet because thou hast commanded us to pray one for another, especially for the sick, and hast ptomised, that the prayers of the righteous shall avail much with thee, in the obedience therefore of thy Commandment, and confidence of thy gracious promise, we are bold to become humble suters to thy divine Majesty in the behalfe of this our dear brother (or sister) whom thou hast visited with the chastisement of thy own fatherly hand. We could gladly wish the restitution of his health, and a longer continuance of his life and Christian

*Fellowship*

James 5.



Fellowship amongst us: but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this visitation to call for him out of this mortal life, we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffer'd for him) that thou wouldest pardon and forgive unto him all his sins, as well that wherein he was conceived and born, as also the offences and transgressions which ever since to this day and hour he hath committed, in thought, word, and deed, against thy divine Majesty. Cast them behind thy back, remove them as far from thy presence as the East is from the West; blot them out of thy remembrance. lay them not to his charge; wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the judgements which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgement against his soul: & impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time, we beseech thee, look down from heaven upon him, with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded Servant, like the good Samaritan, for here is a sick soul that needeth the help of such a Heavenly Physician. O Lord increase his faith,

T

That

that he may believe that Christ dyed for him, & that his blood cleanseth him from all his sins : and either *assuage* his pain, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord lay no more upon him than thou shalt enable him to bear. *Heave* him up into thy self with those *sighs* and *groans* which cannot be expressed. Make him now to see what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and power towards them that *believe* in thee. And in his *weakness*, O Lord, shew thou thy *strength*, Defend him against the suggestions and temptations of *Satan*? who (as he hath all his life time) will now in his weakness especially seek to *assail* him, and to devour him. O *save* his soul, and *reprove* *Satan*, and command thy *holy Angels* to be about him, to *ayd* him, and to *chase* away all evil & malignant spirits far from him. Make him more and more to *loathe* this world, and to *desire* to be *loosed*, and to be with *Christ*. And when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up his soul into thy *merciful hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, his *last thoughts* his *best thoughts*. And when the *sight* of his eyes is gone, and his *tongue* shall fail to do his office, grant, O Lord, that

his soul may (with Stephen) behold Jesus Christ in Heaven ready to receive him: and that Spirit within him may make requests for him with sighs which cannot be expressed; Teach us in him to read our own end and mortality and therefore to be carefull to prepare our selves for our last end, and put ourselves in a readinesse against the time that thou shalt call us in the like manner. Thus, Lord, we commend this our dear brother (or sister) thy sick servant, unto thy eternal grace and mercy, in that prayer which Christ our Saviour hath taught us, saying:

Rom. 8. 26.

Our Father which art in Heaven, &c.  
Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick some special Chapt. of the holy Scriptures: as,  
The three first Chapters of the Book of Job.

- The 14 and 19 Chapters of Job.
- The 34 Chapter of Deuteronomy.
- The two last Chapters of Joshua.
- The 17 Chapter of the first of Kings.
- The 2, 4, and 12 Chapters of the second of Kings.
- The 38, 40, & 65 Chapters of Isaiah.
- The History of the passion of Christ.
- The 8 Chapter to the Romans.
- The 5 Chapter of the first Epistle to the Corinthians.

The fourth of the first epistle to the Thessalonians.

The fifth chapter of the second Epistle of S. Paul to the Corinthians.

The first and last chapters of St. James.

The 1st and 12th to the Hebrews.

The first Epistle of S. Peter.

The three first, and the three last Chapters of the Revel. or some of these.

And so exhorting the sick party to wait upon God by faith & patience till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

*Consolation against impatience in sickness.*

**I**F in thy sickness by extremity of pain thou be driven to impatience, meditate:

1 That thy *sin* have deserved the pains of *Hel*, therefore thou mayest with greater patience endure these *fatherly* corrections.

2 That these are the *scourges* of thy heavenly Father, and the *rod* is in his hand. If thou didst suffer with reverence being a *child* the correction of thy *caribly* parents, how much rather shouldst thou now subject thy self (being the child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

3 That Christ suffered in his soul and body for grievous *pain* for thee, therefore thou must more willingly suffer his blessed

\* Vir dolo  
rum.

Isa. 53. 3.

1 Pet. 7. 31.

Heb. 12. 22.

2 Pet. 5. 9.

S. Romitus  
cum quota-  
nis gravi  
morbo  
tentaretur

a Deo doluit

quod uno

anno liber

esset, ac si a

Deo tunc

desertus fu-

isset. Vir. Pat.

bleſſed pleaſure for thy own good. Therefore ſaith Peter : Chriſt ſuffered for you, leaving you an example, that ye ſhould follow his ſteps. And Let us (ſaith S. Paul) run with joy the race that is ſet before us, looking unto Jeſus the Author and finiſher of our faith, who for the joy that was ſet before him endured the Croſs, &c.

4. That theſe afflictions which now you ſuffer, are no other but ſuch which are accompliſht in your brethern that are in the world, as witneſſeth Peter : yea, Iob's afflictions were far more grievous. There is none of the Saints which are now at reſt in heavenly joyes, but endured as much as you do, before they went thither : yea, many of them willingly ſuffer'd all the torments that Tyrants could inflict on them, that they might come to thoſe heavenly joyes wherunto you are now called. And you have a promiſe that the God of all grace, after you have ſuffer'd a while, will make you perfect, ſtabliſh, ſtrengthen, & ſettle you, And that God of his fidelity will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that you may be able to bear it.

3. That God hath determin'd the time when thy affliction ſhall end, as well as the time when it began. 98 years were appointed the ſick man at Bethſaida pool, 12 years to the woman with the bloody iſſue. 3 Months to Moſes. 10 dayes Tribulation to the Angel of the Church of Smyrna. 3 dayes plague to David. Yea, the number of

T. 31

the

1 Cor. 10.  
13.

Iohn. 4. 5.  
Mat. 9. 20.  
Exod. 2. 2.  
Apoc. 2. 10.  
1 Sam. 23.  
24.  
Pſal. 36. 8.

Modicum &  
videbo vos.

Iohn 16. 17.

Psal. 80.

Apoc. 6. 11.

Iohn 16.

Psal. 110. 7.

Nubecula

est, cito

transibit.

Iohn 16. 21.

Acts 7.

Apoc. 2. 10.

Iob 2. 10.

Rom. 8. 28.

Verse 38, 39.

Morbus non

malis adnu-

merandus :

quia multis

utiliter acci-

dit, Basil. in

Hexam,

Morbus est

utilis quæ-

dam institu-

tio quæ do-

cet caduca

spernere, &

cœlestia spe-

rare Naz. ad

Philagrum.

the godly mans tears are registred in Gods book, and the quantity kept in his bottle.

The time of our trouble (saith Christ) is but a modicum. Gods anger lasts but a moment (saith David.) a little season (saith the Lord,) and therefore calls all the time of our pain, but the hour of sorrow. David, for the swiftness thereof compares our present troubles to a Brook, and Athanasius to a shower: compare the longest misery that a man endures in this life, to the eternity of heavenly joys, and they will appear to be nothing. And as the sight of a son safe born makes the mother forget all her former deadly pain: so the sight of Christ in Heaven, who was born for thee, will make all the pangs of death to be quite forgotten, as if they had not been: like Stephen, who as soon as he saw Christ, forgot his own wounds, with the horror of the Grave, and terror of the stones, and sweetly yeilded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds; Be faithful unto the death, and he will give thee the Crown of eternal life.

6. That you are now called to Repetitions in Christs School, to see how much Faith, Patience, and Godliness, you have learned all this while, and whether you can, like Iob, receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, thy will be done, so be not now offended at that which is done by his holy will.

7. That



7. That all things shall work together for the best to them that love God; insomuch that neither Death nor Life, nor Angels, nor Principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Iesus Christ our Lord; assure your self that every pang is a prevention of the pains of hell, every respite an earnest of heavens rest; and how many stripes do you esteem heaven worth? As your life hath been a comfort to others, so give your friends a Christian example to die, & deceive the Devil, as Iob did. It is but the Cross of Christ, sent before to crucifie the love of the world in thee: that thou mayst go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms his holy Cross, carry it after him, unto him, thy pains will shortly pass, thy joys shall never pass away.

Consolations against the fear of death.

**I**F in the time of thy sickness thou findest thy self fearful to die, meditate,

1 That it argueth a daftardly mind to fear that which is not: For in the Church of Christ, there is no death, Isa. 25. 7, 8. And whatsoever liveth and believeth in Christ shall never die, Iob. 11. 2. Let them fear death who live without Christ: Christians die not, but when they please God, they are like Enoch translated unto God. Their pains are but Elias fiery Chariot to carry them to heaven: or like Lazarus sores sending

Gen. 3. 24.

1 King. 2.

11, 12.

Luk. 16. 23.

John 14.

ding them to *Abrahams* bosome. In a word if thou be one that like *Lazarus* longest *Iesus*, thy sickness is not unto death, but for the glory of God, who of his love changeth thy living death to an everlasting life. And if many Heathen men, as *Socrates*, *Curius*, *Seneca*, &c. died willingly (when they might have lived) in hope of immortality of the Soul: wilt thou, being trained so long in *Christs* School, (and now called to the Marriage Supper of the blessed Lamb, *Apoc.* 19. 7.) be one of those Guests that refuse to go to that joyfull Banquet? God forbid.

Job. 14. 5.

2. Remember that thy abode here is but the second degree of thy life: for after thou hadst first lived nine moneths in thy Mothers womb, thou wast of necessity driven thence to live here in a second degree of life. And when the number of moneths which God hath determined for this life are expired, thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life, as this doth that which one lives in his Mothers womb. To this last and excellentest degree of life through this door, passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all Gods elect? Why should that be uncouth to thee, which was welcome to all them? Fear not death; for it is the Exo-  
dus

odus of a bad, so it is the *Causes* of a better world: the end of a *temporal*, but the beginning of an *eternal* life.

3. Consider that there are but 3 things that can make death so fearfull unto thee.

1. The loss thou hast thereby. 2. The pain that is therein. 3ly, The terrible effect which follow after. All these are but false fires, and causless fears. For the first, if thou leavest here uncertain goods which Thieves may rob, thou shalt find in heaven a true treasure that can never be taken away: these were but lent thee as a Steward upon accounts, those shall be given thee as thy reward for ever. If thou leavest a loving wife, thou shalt be married to Christ which is more lovely. If thou leavest children and friends, thou shalt there find all thy religious ancestors and children departed; yea Christ, and all his blessed Saints and Angels: and as many of thy children as be Gods children, shall thither follow after thee. Thou leavest an earthly possession, and a house of clay: and thou shalt enjoy a Heavenly inheritance & mansion of glory, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee gain? Go home, go home, and we will follow after thee.

Secondly, for the pain in death; the fear of death more pains many then the very pangs of death; for many a Christian die without any great pangs or pain. Put the anchor of thy hope on the firm ground of the word of God, who hath promised in

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thy

Mors presentis vite exitus & introitus melioris. Bern. in Ep. ad Rom.

Mat. 6. 9. 10.

Job. 14. 1.  
2 Cor. 5. 1.

Timor mortis ipsa morte peior.

2 Cor. 12. 9.

1 Cor. 10. 3.

Rom. 8. 1.

John 5. 24.

1 Cor. 15.

Isa. 26.

Apoc. 14.

1 John 4.

2 Cor. 5.

Phil. 1.

Mors por-

ta gloria.

Greg. ja-

nua vitæ,

Bern.

thy weakness to perfect his strength, and not suffer thee to be tempted above that thou art able to bear; and Christ will shortly turn all thy temporal pains to his eternal joys.

Lastly, as for the terrible effects which follow after death, they belong not to thee being a member of Christ, for Christ by his death hath taken away the sting of death to the faithful, so that now there

is no condemnation to them that are in Christ Jesus. And Christ hath protested, that he that believeth in him hath everlasting life, and shall not come into condemnation, but hath passed from death to life. Hereupon the Spirit from Heaven saith, Blessed are the dead which die in the Lord; and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithful, death is swallowed up in victory; & his sting which is sin, and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleep and rest, and in respect of our souls, going to our heavenly Father, a departure in peace, a removing from this body to go to the Lord, a dissolution of soul and body to be with Christ.

What shall we say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travels, to bring forth eternal life. And who would not pass through hell to go to Paradise? much more through death: There is nothing after death that thou needest fear; not thy sins, because Christ hath

payed

payed thy ransom; not the Iudge, for he is thy loving brother; not the Grave, for it is the Lords bed; not hel, for thy Redeemer keeps the Keys; not the Devil, for Gods holy Angels pitch their tents about thee, and with thee, till they bring thee to heaven. Thou wast never nearer eternal life: glorifie therefore Christ by a blessed death. Say cheerfully, come Lord Iesus, for thy Servant cometh unto thee: I am willing Lord, help my weakness.

*Seven Sanctified Thoughts, and mournful Sighs of a sick man ready to die.*

**N**OW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity, but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain Heaven) to make use of every breathing time that God doth afford thee, and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighs.

*The first Thought.*

**S**eing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow; ah what is there in it, that a man should desire to live any longer in it? Oh what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wished Port, and that the Traveller never resteth till he come to his journey's end; we fear to desert our Port, and therefore would put back our Bark to be longer tossed in this continuall tempest; we weep to see our journey's end, and therefore desire our journey to be lengthened, that we might be more tyred with a foul and cumbersome way.

*The spiritual fight hereupon.*

**O** Lord, this life is but a troublesome Pilgrimage, few in dayes, but full in evils: and I am weary of it by reason of my sins. Let me therefore (O Lord) in-  
 Gen. 47. 9. treat thy Majesty in this my bed of sick-  
 1 Kin. 19. 4. nesse, as Elias did under the *Lawyer tree* in his affliction: It is now enough, O Lord, that I have lived so long in this vale of misery, take my soul into thy mercifull hands, for I am no better than my fathers.

*The second Thought.*

Rom. 7. 24.

Isa. 4. 24.

**T**Hink with what a body of sin thou art laden, what great *trouble* *warre* are contained in a little world; the flesh fighting against the spirit, passion against reason, Earth against Heaven, and the world within thee banding it self for the world without thee; and that but one only means remains to end this conflict, death, which (in Gods appointed time) will separate thy Spirit from thy flesh: the pure and regenerate part of thy soul, from that part which is impure and unregenerate.

*The*



The spiritual sigh upon the second Thought.

**O** Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood. And because thou hast delivered my soul from sin, mine eyes from tears, my feet from falling, I doe here from the very bottom of my heart ascribe the whole praise and glory of my salvation to the onely grace and mercy. saying (with the holy Apostle) Thanks be unto God, which hath given me the victory through our Lord Iesus Christ.

Rom. 7.24.

1 Pet. 2.

Apoc. 5.9.

Psal. 116.8.

1 Cor. 15.

57.

Psal. 145.

The third Thought.

**T**Hink how it bechoyes thee, to be assured that thy soul is Christ; for death hath taken sufficient gages to assure himself of thy body, in that all thy senses be all ready to dye, save only the sense of pain; but sith the beginning of thy being began with pain, marvel she lisse if thy end conclude with dolours. But if these temporall dolours (which doe onely afflict the body) be so painfull, O Lord, who can endure the devouring fire, which shall abide the everlasting burning?

Isa. 33:14.

The spiritual sigh upon the third Thought.

**O** Lord Iesus Christ, the Son of the living God, who art the onely Physician that canst ease my body from pain, and restore my soul to life eternal: put thy Passion, Croffe, and Death, betwixt my Soul and

Act. 7. 59.

and thy *Iudgements*: and let the merits of thy *obedience* stand betwixt thy *Fathers Justice* and my *disobedience*: and from these *bodily pains* receive my soul into thine everlasting peace: for I cry unto thee with *Stephen, Lord Iesus receive my Spirit.*

## The fourth Thought.

**T**Hink that the *worst* that death can do, is but to send thy soul *sooner* than thy flesh would be willing, to *Christ*, and his heavenly joyes: Remember that *that worst* is thy *best hope*. The *worst* therefore of death is rather a help than a harm.

## The spirituall Sigh upon the fourth Thought.

Luk. 23.

43.

Phil. 1. 23.

**O** Lord Iesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in *miserie* flyeth unto thy *Grace* for succour and mercy. Oh sound that *sweet voice* in the ears of my soul, which thou spakest unto the *penitent thief* on the *Cross*, *This day thou shalt be with me in Paradise*. For I, O Lord, do (with the *Apostle*), from my soul speak unto thee, *I desire to be dissolved and be with Christ.*

## The fifth Thought.

Isa. 25. 7, 8.

Ioh. 11. 25.

**T**Hink (if thou fearest to die) That in *mount Sion* there is no death; for he that believeth in *Christ*, shall never die. And if thou desirest to live, without doubt the life eternal (whereunto this death is a *passage*) surpasseth all. There do all the faithfull departed (having ended their  
mi-

miserics) live with *Christ* in joyes : and thither shall all the godly, which survive, be gathered out of their troubles to enjoy with him eternal rest.

*The spiritual Sigh on the fifth Thought.*

**O** Lord, who seest the malice of Satan, who (not contenting himself like a roaring Lion, all the days and nights of our life, to seek our destruction) shews himself *busiest*, when thy children are *weakest*, and nearest to their end : O Lord, reprove him, and preserve my soul. He seeks to terrifie me with death, which my sins have deserved ; but let thy *holy Spirit* comfort my soul with the assurance of eternal life, which thy blood purchased. Allwage my pain, encrease my patience, and (if it be thy blessed will) and my troubles : for my soul beseecheth thee with old blessed Simon, Lord now let me thy servant depart in peace, according to thy word.

*The sixth Thought.*

**T**Hink with thy self what a blessing God hath bestowed upon thee above many millions in the world : that whereas they are either Pagans, who worship not the true God ; or Idolaters, who worship the true God falsely ; thou hast lived in a true Christian Church, and hast grace to die in the true Christian faith, and to be buried in the Sepulchre of Gods servants ; who all wait for the hope of Israel, and raising of their bodies in the resurrection of the just.

The

1 Pet. 5. 2.

Luk. 2. 27.

Act. 26. 6,  
7.

Luk. 14. 14.

The spiritual sigh upon the sixth thought.

Joh. 15.  
25, 26.

Verses 24.

Job. 19.  
25, 26.

Mat. 25. 34.

**O** Lord Jesus Christ, who art the Resurrection, and the life, in whomsoever believeth shall live though he were dead; I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day; for I am sure that thou my redeemer livest, And though that after my death worms destroy this body, yet I shall see thee, my Lord, and my God, in this flesh.

Grant therefore, O Christ, for thy bitter death and passion sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence; Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world.

The seventh Thought.

Gal. 3. 13.  
Rom. 8. 32.

**T**Hink with thy self how Christ endured for thee a cursed death, and the wrath of God which was due unto thy sins; and what terrible pains and cruell torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs faith, when they might have lived by dissimulating or denying him: how much more willing shouldst thou be to depart in the faith of Christ, having lesse paines to torment thee, and more means to comfort thee?

The

The spirituall sigh upon the seventh thought.

**O** Lord, my sins have deserved the pains of Hell, and eternal death, much more these fatherly corrections, wherewith thou dost afflict me: But O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious blood, and receive my soul into thy most heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

The sick person ought now to send for some Godly and Religious Pastour.

**I**N any wise remember (if conveniently it may be) to send for some godly and religious Pastour, not onely to pray for thee at thy death, (for God in such a case hath promised to hear the prayers of the religious: a Prophets and Elders of the Church) but also upon thy confession and unfeigned repentance to absolve thee of thy sins. For as Christ hath given him a calling to baptize thee unto repentance for the remission of thy sins: so hath he likewise given him a calling and power, and authority (upon repentance) to absolve thee from thy sins; I will give thee the Key of the Kingdome of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And again, Verily I say unto you; whatsoever ye bind

Joh. 1. 19.  
Apo. 5. 11.  
Luk. 23. 22.

Phil. 35. 8.  
a Gen. 20. 7.  
Jer. 28. 22.  
and 3. 1.  
Ezek. 4. 14.  
s Sam. 9. 7. &  
21. 19. 22.  
b Jam. 5. 14.  
14. 16.  
c Mar. 1. 4.  
Acts 19. 4.  
d 1 Cor. 4. 5.  
e 1 Cor. 10.  
Mat. 26. 19.  
Mat. 18. 18.

Ioh. 20. 21,  
22.

Iob. 33. 13.

Ja. 5. 17,  
18.

Apo. 11. 6.

1 Cor. 5. 5.

1 Cor. 10. 3.

Mar. 16.

Ministri

peccata

remittunt

non

autem scimus

sed operamur

1 Cor. 5. 4.

1 Cor. 4.

1, 2.

Act. 13. 38.

bind in earth; shall be bound in heaven: and whatsoever ye loose on earth, shall be loosed in heaven. And again, Receive ye the holy Ghost. Whosoever's sins ye remit, they are remitted unto them, and whosoever's sins ye retain, they are retained. This Doctrine was as antient in the Church of God as Iob, for Elihu tells him; That when God strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable hereunto saith S. Iames, if the sick have committed sins (upon his repentance, and the Prayers of the Elders,) they shall be forgiven him. These have power to shut heaven and to deliver) the scandalous impenitent sinner) to Satan: For, the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops, and Pastors of the Church, do not forgive sins by any absolute power of their own (for so only Christ their Master forgiveth sin,) but ministerially, as the servants of Christ, and Stewards, to whose fidelity their Lord and master hath committed his Keyes: and that is, when they do declare and pronounce, either publicly or privately, by the Word of God, what bindeth, what looseth; and the mercies

of





to forgive finnes to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our finnes to assure all penitent sinners, that God by his Ministers absolution doth fully through the merits of Christs blood, forgive them all their sins: So that what Christ decreeth in heaven, in *foro iudicii*, the same he declareth on earth by his reconciling Ministers, in *foro penitentiae*: so that as God hath reconciled the world to himself by Iesus Christ: so hath he (saith the Apostle) given unto us the ministry of this reconciliation.

Hathar sent them to baptize, saying, Go and teach all nations, baptizing them, &c. sent them also to remit sins, saying, *Whosoever* father sent me, so send I you, *whosoever* ye remit, they are remitted unto them, &c. As therefore none can baptize, (though he use the same water and words) but only the lawful Minister, which Christ hath called and authorized to this divine and ministerial Function: so though others may converse with good words; yet none can absolve from sin, but only those to whom Christ hath committed the holy Ministry and word of reconciliation: and of their absolution, Christ speaketh, *be that heareth you, heareth me*. In a doubtful title thou wilt ask the counsel of the skilfull Lawyer; in perill of sickness thou wilt know the advice of the learned Physician: and is there no danger in dread of damnation, for a sinner to be his own Judge?

Iudicious

Iohn 20:  
23.

2 Cor. 12:  
11.

Heb. 5. 41.

2 Cor. 5:  
18. 29.

Luk. 10. 10.

ludicious Calvin teacheth this point of doctrine most plainly, *Et si omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and surties to ascertain our consciences of the remission of sins: inasmuch as they are said to remit sins, and to loose souls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed, and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord; to wit, (that for the easing of his conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul: whose office it is (both publicly and privately:) to administer Evangelical consolation to Gods people.

Beza \* highly commendeth this practice: and Luther saith, That he had rather lose a thousand worlds than suffer private confession to be thrust out of the Church. Our Church hath ever most \* soundly maintained the truth of this Doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish auricular confession, which they thrust upon the souls of Christians, as an expiatory Sacrifice, and a meritorious satisfaction for sin, racking their Consciences to confesse, when they feel no distresse, and to enumerate all their sins, which is impossible: that by this means they might drive

Lib. 4. Instit.  
c. 4. sect. 12.

\* In Antich.  
Papatus &  
Christianis.  
vo. 2. fol. 167.  
Luthe, to 6  
f. 109. & seq.  
\* Witness  
our Liturgy,  
D. Holland  
absolved D.  
Reinolds,  
who not be-  
ing able to  
speak, kissed  
the hand  
wherewith  
he was ab-  
solved.

\* Apo. 3. 7.  
 Mat. 2. 7.  
 Luke 5. 2.  
 \* Mat. 16. 19.  
 \* 1 Cor. 4. 1.  
 1 Cor. 5. 20.  
 Ministerii cla-  
 vis duplex est,  
 una scientia  
 discernendi;  
 1 Cor. 12. 10.  
 1 Joh. 4. 1.  
 Jer. 25. 15.  
 Alia est pote-  
 tas ligandi &  
 absolvendi.  
 Joh. 20.  
 Mat. 27. 4.  
 Heb. 7. 21, 27,  
 28.  
 Heb. 8. 4.  
 Hab. 7. 15.

divine into the secrets of all men, which oft times have proved pernicious, not only to private persons, but also to publick States. But the truth of Gods word is, that no person having received orders in the Church of Rome, can truly absolve a sinner: for the keyes of absolution are two; the one is the key of Authority, and that only \* Christ hath, the other is the key of Ministry, and this he \* gives to his Ministers, who are therefore called the Ministers of Christ, The \* Stewards of Gods Mysteries, The \* Embassadors of reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testam. any order of sacrificing Priests; neither is the name of *ipsum*, which properly signifieth *Sacerdos*, or sacrificing Priest, given to any officer of Christ, in all the New Testament: neither do we read in all the New Testament of any who confessed himself to a Priest, but *Indas*. Nor is there any real Priest in the New Testament, but only Christ. Nor is there any part of his priesthood, to be now accomplished on Earth, but that which he fulfil- leth in heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing Priests, and that Popish Priests scorn the name of Ministers of the Gospel, to whom only Christ committed his Keys, it necessarily followeth, that no popish priest can either excommu- nicate or absolve any sinner, or have any lawful right to meddle with Christs Keys. But the Antichristian abuse of this divine Or-

Ordinance should not abolish the *lawful use* thereof betwixt Christians and their pastors in cases of *distresses of conscience*, for which it was chiefly ordained.

And verily there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble Spirit*, than this spiritual conference betwixt the Pastors and the People committed to their charge. If any *sin* therefore troubleth thy conscience, confesse it to *Gods Minister*, ask his counsel, and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientie*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself in *foro judicii*, pronouncing them to be forgiven in heaven. *Qui vos audit, me audit*, he that hears you, hears me. Try this, and tell me whether thou shalt not find more ease in thy Conscience, than can be expressed in words. Did prophane men consider the *dignity* of their divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man having thus eased his conscience, and received his *Absolution*; may do well (having a convenient number of faithful Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his Faith, to discourage the *Devil* in his assaults. In this respect the \* *Council of Nice* termeth this Sacrament, *Viaticum*, the *souls provision* for her journey. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch

Luk. 10. 19.

\* *Con. Nice.*  
ce, Can. 12.

Mat. 16. 11.  
Luk. 22. 19.  
a Rom. 16. 5.  
Phil. 1. 9.  
b Mat. 18. 20.

c Jewel against  
Heading. Art.  
1. of Private  
Mass, fol. 4.  
d In missis  
privatis suffi-  
cit si unus  
presens scilicet  
Minister,  
qui populi to-  
tius personam  
gerit.  
Aquinas. q. 3.  
art. De conse-  
cratio-  
ne ita sentio,  
libenter ad-  
mittend. esse  
hunc morem;  
ut opus agro-  
tot celebratur  
communio,  
cum ita sit &  
opportunitas  
foret. Bpist.  
14

asmuch as our Lord (the first institutor) celebrated it in a private house, and that St. Paul termeth the houses of Christians the Church of Christ: and that Christ himself hath promised to be in the midst of the faithful, where but 2. or 3. are gathered together in his name: I see no reason why but if Christians desire it (when they are not through sickness able to come to the Church) but that they should receive, and our Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinketh that this savours of a private Mass. For a Mass is called private, not because it is said in a private house, but because (as Bishop Jewel teacheth out of Aquinas) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the Anglican Idoll of a private Mass, as there is between Heaven and Hell. For at such a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed. Many faithful Brethren meet together and carry one for another, Christ his death is remembered and shewed, and the Minister together with the faithful, and sick party, doth communicate. Mr. Calvin saith, That he very willingly admit administering of the Communion to them that are sick when



when the case and opportunity so requireth. And in another place he saith, That he hath many wrightly reasons to compell him not to deny the Lords Supper unto the sick. Yet I would wish all Christians to use to receive it often in their health, especially once every moneth with the whole Church; for when they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very well, The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards: the efficacy whereof did men thoroughly understand, they should not need to be so often exhorted to receive it.

into Pastores omnes hic exoratos velem, ut in huius controversia statim penitus introspiciant: ut nec fideles ex hac vita migrantes & panem vitam petentes, viatico suo fraudari sinant, ne Augubris istis in iis ad implentur lamentatio, inter arva panem petunt; & non sit qui frangat at is. As therefore when a wicked liver dieth, some may say to death, as Abah said to Elijah, If thou find me, O my enemy? So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may shew of death, as David said of Ahimelech, do not let him come, and welcome, for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyful newes of eternal life. And

U

a Cur coenam agro-  
tis negan-  
dum esse  
non arbi-  
tror, mul-  
tae & gra-  
ves causa-  
me impel-  
lunt. Epist.  
32. 1.  
Perkins his  
right way  
to dying.

Admonitio  
ad Pastores.  
Lam. 4. 4.

1 Kings 1.  
2. 10.

2 Sam. 23.  
28.

Ut moria-  
re pius, vi-  
vere disce  
pio.

\* Summum  
hominis  
bonum, bo-  
nus ex hac  
vita exi-  
tus.

Joh. 1. 19.

Luk. 18. 13.

Psal. 46. 1.  
Psal. 49.

1 Joh. 1. 7.

as the Red Sea was a gulf to drown the Egyptians to destruction, but a passage to the Israelites, to convey them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a \* blessed death will make amends for all the sorrows of a bitter life.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Iesus Christ thy Saviour.

4 Prayer at the yielding up of the ghost.

O Lamb of God which by thy blood hast taken away the sins of the world, have mercy upon me a sinner, Lord Iesus receive my spirit. Amen,

When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God, in these or the like words.

O Gracious God, and merciful Father, who art the refuge and strength, and very present help in trouble: lift up the lights of thy favourable countenance at this instant upon thy servant that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the merits of Christ Iesus blood, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soul from the danger of the Devil and his wicked angels. Comfort him with thy holy Spirit, cause him now to feel

feel that thou art his *loving Father*, & that he is thy child by *Adoption & Grace*. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul as thou didst the *penitent thief* into thy heavenly *Paradise*; Let thy blessed *Angels* conduct him thither, as they carried the soul of *Lazarus*; and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine own Son, our only *Mediator*, that sits at thy right hand, for him and us all; even for the merit of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father: &c.*

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdome*.

*Martyrdome* is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and to confirm all, to embrace the truth thereof. To this kind of death Christ hath promised a crown. Be thou faithful unto the death, and I will give thee the crown of life. Which promise the Church so firmly believeth, that they termed *Martyrdome*

V 2

it

I Cor. 12. 13.  
Sanguis Mar-  
tyrum semen  
Ecclesie.  
Martyres ac-  
ceperunt  
non dede-  
runt coro-  
nas, Leo.  
Martyrioco-  
ronatus Eas.  
usual.  
ἡμεῖς τοὺς  
ἐξ ὧν τῆς  
ἐκκλῆς.  
Ap. 2. 10.

it self, a *Crown*. And God to animate Christians to this excellent prize, would by a *prediction* that *Stephen*, the first Christian Martyr, should have his name of a *Crown*.

Of *Martyrdome* there are three kinds.

1. *Sola voluntate*, in will only, as *Iohn* the Evangelist, who (being boyled in a Cauldron of Oyl) came out rather appointed than *sed*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the Innocents of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed, as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of *Martyrdome*, to seal Christs Faith. It is not the cruelty of the death, but the innocency and holinesse of the cause, that maketh a Martyr. Neither is an erroneous Conscience a sufficient warrant to suffer *Martyrdome*: because science in Gods Word must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, thought they did God good service: and Paul of zeal breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuits be so holy, true and innocent, as that it may

warrant,

Bern. Fer. in  
fest. Inno.  
Frid. Nau-  
sea in vit.  
Iohan. Flo-  
res. Hist.  
ad An. 65.  
Mat. 2. Act 7.  
Acts & Mo-  
num.  
1 Pet. 2. 10.

Causa, non  
passio, facit  
martyrem.  
Aug. epi.  
Non mortes  
sed mores.  
Dr. Boys.  
Tho. Aquin.  
p. quest. 19.  
art. 6.

Iohn 7. 6. 2.  
Act 9. 1.  
Phil. 3. 6.

warrants their Conscience to suffer death and to hazard their eternal salvation thereon: let Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be judges; and it will plainly appear, that the Doctrine which St. Paul taught the ancient Church of Rome, is *ex diametro* opposite in 20. fundamental points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For 3. Paul taught the Primitive Church of Rome.

1. That our Election is of Gods Free-Grace, and not *ex operibus praevisis*, Rom. 9. 11. Rom. 1. 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3. 20. 28, Rom. 4. 2. &c. Rom. 7. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve heaven, Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That those books only are Gods oracles and canonical Scripture, which were committed to the custody & credit of the Jews, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the *Apocrypha*.

5. That the holy Scriptures have Gods authority. \* Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read, or know the holy Scriptures, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

\* Epistola ad Romanos, is now Epistola in Romanos.

\* Note that the Scripture saith, and God saith the Scripture concludeth, is all one with Paul.

*τοῖς ἰδωλῶν,*  
Having  
reference to  
what he  
spoke be-  
fore.  
Rom. 1. 13.  
of Images.

7. That all Images made of the true God, are very Idols. R. 1. 23, & R. 2. 22. conferr'd.

8. That to bow the knee religiously to an Image, or to worship any Creature, is meer Idolatry. Ro. 11. 4. & a lying service, R. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Ro. 8. 13, 14. Ro. 8. 15, 17. Therefore not to Saints and Angels.

10. That Christ is our only Intercessor in Heaven, Ro. 8. 34. Ro. 5. 2. Ro. 16. 27.

11. That the only sacrifice of Christians, is nothing but the spiritual sacrificing of their souls & bodies to serve God in holiness and righteousness, Ro. 12. 1. Ro. 15, 16. therefore no real sacrificing of Christ in the Mass.

12. That the religious worship called *dulia*, as well as *latria*, belongeth to God alone, Ro. 1. 9. Ro. 12. 1. Ro. 16. 18. conferred.

13. That all Christians are to pray unto God in their own native language. R. 14. 11.

14. That we have not of our selves, in the state of corruption, free will unto good, Ro. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace, *ex opere operato*, but sign and seal that is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9. 16. 35. &c.

18. That no man in this life, since Adams fall, can perfectly fulfill the Commandments



ments of God, Ro. 7. 10; &c. Rom. 3. 19.  
&c. Rom. 11. 32.

19. That to place Religion in the *difference of meats and dayes*, is superstitious, Rom. 14. 3, 5, 6, 17, 13.

20. That the *imputed righteousness* of Christ, is that only that makes us just before God, Rom. 4. 9. 17, 23.

21. That Christ's *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wasser Cake* by *Transubstantiation*. Rom. 1. 3.

22. That all *true Christians* are *Saints*, and not those whom the Pope only doth *canonize*, Ro. 1. 7. Ro. 3. 27. Ro. 15. 31, Ro. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpent's head*, Rom. 16. 20.

24. That every soul must of *conscience* be *subject*, and pay tribute to the *Higher Powers*, that is, the *Magistrates* which bear the *sword*, Rom. 13. 1, 3. &c. and therefore the *Pope* and *Prelates* must be *subject* to their *Emperours*, *Kings*, and *Magistrates*, unless they will bring *damnation* upon their souls, as *Traitors* that *resist God* and his *Ordinance*, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the *chief Apostle* of the *Gentiles*; and consequently of *Rome*, the *chief City* of the *Gentiles*, Rom. 15. 15, 16, 19, 20, &c. Ro. 1. 14. Rom. 16. 4.

26. That the *Church of Rome*, may *erre* & *fall away* from the *true Faith*, as well as *Rom.*, hearing that he was coming towards *Rom.*

a Seems by Ro. 15. 20, 29 and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, v. 3. 9. kinsmen, v. 7. 13. fellow prisoners, v. 7. the first fruits of Achaia, where he had preached, v. 7. all familiar to him, and to Tertius, who writ the Epistle, ver. 22. And therefore they came so joyfully to meet Paul at Apii forum, Act. 28. 25.

the Church of Ierusalem, or any other particular Church, Rom. 11. 10, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points, clean contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick Faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? And whether it be not better to return to St. Pauls truth, than still to continue in Romes error? And if this be true, then let Jesuits and Seminary Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not Religion, but Rebellion, beginning at Tiber, and ending at Tyburn, which is the cause of their death. And being sent from a troublesome Apostatical Sea, rather than from a peaceable Apostolical Seat, because they cannot be suffered to perswade Subjects to break their Oathes, and to withdraw their Allegiance from their Sovereign, to raise Rebellion, to move Invasion, to stab and poison Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered; and (their souls save,) if they belong to God) I wish such honour to all his Saints that send them. And I have just cause to fear, that the Miracles of *Lyppius* two Ladies,

Psa. 149. 9.

Ladies, Blunflans Boy, Garnets Straw, and the maids fiery Apron, will not suffice to clear, that these men are not Murderers of themselves rather than Martyrs of Christ.

And with what conscience can any Papist count Garnet a Martyr, when his own conscience forced him to confesse, that it was for Treason, and not for Religion that he died? But if the Priests of such a Gunpowder Gospel be Martyrs, I marvel who are Murderers? If they be Saints, who are Scythians? and who are Canibals, if they be Catholicks.

But leaving these, if they will be filthy, to their filthinesse still, let us (to whose fidelity the Lord hath committed his true faith, as a precious depositum) pray unto God, that we may lead a holy life, answerable to our holy faith, in piety to Christ and obedience to our King, that if our Saviour shall ever count us worthy that honour to suffer Martyrdom for his Gospels sake, be it by open burning at the Stake, as in Q. Maries daies; or by secret murdering, as in the Inquisition house; or by outrageous massacring, as in the Parisians Mattens; in being blown up with Gunpowder, as was intended in the Parliament house, we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the Evangelical truth which we have professed in our lives: That in the days of our lives we may be blessed by his Word, in the day of death, be blessed in the Lord

Ut Alexandri causa iis qui illam scire cupiunt patefiat iudicatus est Ephefi ab Emilio Frontino Proconsule. non propter professionis nomen. sed propter perpetrata latrocinia, cum jam esset pravariicator (& proditor) Euseb. Hist. Eccles. Lib. 5. Cap. 18.

1 Tim. 6. 20.  
Prov. 24. 21.  
1 Pet. 2. 17.  
Acts 5. 43.

Luke 11. 21.  
Apoc. 14. 11.  
Mat. 23. 34.  
Apoc. 22. 20.

& in the day of Iudgement be the blessed of his Father: Even so grant Lord Iesus. Amen.

*A Divine Colloquie between the soule and her Saviour, concerning the effectual merits of his dolorous passion.*

**L**ord wherefore didst thou wash thy Disciples feet? *Christ.* To teach thee how thou shouldest prepare thy self to come to my Supper.

*Joh. 13. 14.* S. Lord, why wouldst thou wash them thy self? C. To teach thee humility, if thou wilt be my Disciple.

*Luk. 22. 19.* S. Lord, wherefore diddest thou before thy death institute thy last supper? C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

*Joh. 18. 2.* S. Lord, wherefore wouldst thou go to such a place where Judas knew to find thee? C. That thou mightst know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

*Joh. 8. 12.* S. Lord, wherefore wouldst thou begin thy passion in a Garden? C. Because that in a Garden thy sin took first beginning.

*Gen. 3. 3.* S. Lord, wherefore did thy three select Disciples fall so fast a sleep when thou beganst to fall into thy agony? C. To shew that I alone wrought the work of thy Redemption.

*Mat. 26. 14.* S. Lord, why were there so many plots and *Plal. 9. 2. 3.* snares laid for thee? C. That I might make thee to escape all the snares of thy Ghastly hunter.

S. Lord,

S. Lord, why wouldst thou suffer Judas (betraying thee) to kisse thee? C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

S. Lord, why wouldst thou be sold for thirty pieces of silver? C. That I might free thee from perpetual bondage.

S. Lord, why didst thou pray with such strong crying and tears? C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so afraid, and cast into such an Agony? C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee? C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink, and endure for thee.

S. Lord, wherefore diddest thou after thy wish submit thy will to the will of thy father? C. To teach thee what thou shouldest do in all thy afflictions, and how willingly thou shouldest yield to bear with patience that Cross which thou seest to come from the just hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such drops of water and blood? C. That I might cleanse thee from thy stains & bloody spots.

S. Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies?

C. That

Ma. 26. 49.  
Gen. 3. 4, 5.

Mar. 27. 3.

Mat. 26. 39  
Heb. 5. 7.

Luk. 22. 44

Mat. 26.  
39, 42, 44.  
Gal. 3. 13.

Luk. 22. 4.

Luk. 22. 4, 5.

Mat. 7. 27.

Mat. 22. 13.

Mat. 26. 36.

**C.** That thy spirituall enemies should not take thee, and cast thee into the prison of utter darknesse.

**S.** Lord, wherefore wouldst thou be forsaken of all thy disciples? **C.** That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

Job. 18. 8.

**S.** Lord, wherefore wouldst thou stand to be apprehended alone? **C.** To shew thee, that my love of thy salvation was more than the love of all my Disciples.

Mark 14.

51, 52.

**S.** Lord, wherefore was the young man caught by the soldiers, and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?

**C.** To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, than was that young man.

**S.** Lord, wherefore wouldst thou be bound?

Mat. 23. 2.

**C.** That I might loose the cords of thine iniquities.

Luk. 25. 37.

**S.** Lord, why wast thou denied of Peter?

Luk. 22. 50.

**C.** That I might confess thee before my Father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

Luk. 22. 61.

**S.** Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?

**C.** That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

**S.** Lord, wherefore didst thou at the Cock crowing turn and look upon Peter.

**C.** Be



C. Because thou mightest know, that without the Help of my grace no means can turn a sinner unto God, when he is once saine from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be crowned with thorns? C. That by wearing thorns, the first fruits of the curse, it might appear that it is I which take away the sins and curse of the world, and crown thee with the crown of life and glory.

S. Lord, why was a reed put into thy hand?

C. That it might appear that I came not to break the bruised Reed.

S. Lord, wherefore wast thou mocked of the Jews? C. That thou mightest insult over devils, who otherwise would have mocked thee, as the Philistines did Sampson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle? C. That I might cleanse thy face from the shame of sin.

S. Wherefore Lord, were thine eyes hood-winked with a veil? C. That thy spirituall blindness being removed, thou mightest behold the face of my Father in Heaven.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves? C. That thou mightest be freed from the strokes and tearings of infernal fiends.

S. Lord, wherefore wouldst thou be reviled?

C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy face disfigured with

Job. 19. 5.

Isa. 1. 8.

Mat. 27. 2.

1 Per. 2.

Apoc. 10.

Mat. 27. 19.

Mat. 12. 20.

Mat. 27. 29.

Jud. 15. 16.

Mat. 26. 7.

Mat. 14. 65.

Mat. 27. 20.

Mat. 27. 39.

Mat. 27. 30.

Joh. 19. 3.

Isa. 53. 2.

Mat. 18. 13.  
Math. 22. 34.  
Iohn 19. 1.

with blows & blood: C. That thy face might shine glorious as the Angels in Heaven.

S. Lord, wherefore wouldst thou be so cruelly scourged? C. That thou mightest be freed from the sting of conscience, and wipe off everlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilats bar? C. That thou mightest at the last be acquitted before my judgment seat.

Mat. 14. 50.

S. Lord, wherefore wouldst thou be falsely accused? C. That thou shouldest not be justly condemned.

Luk. 23. 2.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge? C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

Iohn 19. 11.  
Titus 3. 1.  
Rom. 1. 31.  
1 Pet. 2. 13.  
14.

S. Wherefore, O Christ, didst thou acknowledge that Pilat had power over thee from above? C. That Antichrist under pretence of being my Vicar, should not exalt himself above all principalities and powers.

Luk. 23. 1. 2.  
Iohn 19. 11,  
&c.

S. Lord, why wouldst thou suffer thy passion under Pontius Pilat, being a Roman President to Caesar of Rome? C. To shew that the Cæsarian and Pontifical policy of Rome should chiefly persecute my Church, and crucifie me in my members.

Note well  
Apoc. 1. 8. &c.  
Ap. 7. 6. 24.  
Iohn 19. 16.  
Luke 23. 24.  
Rom. 8. 3.

S. But why Lord wouldst thou be condemned? C. That the Law being condemned in me, thou mightest not be condemned by it.

Mat. 27. 24.  
Iohn 15. 6.

S. But why wast thou condemned, seeing nothing could be proved against thee? C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord,

S. Lord, wherefore wast thou led to suffer out of the City? C. That I might bring thee to the rest in the Heavenly City.

Mat. 27. 23.  
Heb. 13. 12.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy cross? C. To shew the weakness whereunto the burden of thy sins brought me; and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem.

Luk. 23. 26.  
Mat. 27. 32.

S. Lord, why wast thou unstript of thy garments? C. That thou mightest see how I forsook all to redeem thee.

Joh. 19. 18.

S. Lord, wherefore wouldst thou be lifted upon a Cross? C. That I might lift thee up with me to Heaven.

Luk. 23.

S. Lord, wherefore didst thou hang upon a cursed tree? C. That I might satisfy for thy sin committed in eating the forbidden fruit of a tree.

Luk. 23. 33.  
Gal. 2. 7.

S. Lord, wherefore wouldst thou hang between two Thieves? C. That thou, my dear soul, mightest have place in the midst of Heavenly Angels.

Luk. 23. 33.

S. Lord, wherefore were thy hands and feet nailed to the cross? C. To enlarge thy hands to do the works of righteousness: & to set thy feet at liberty to walk in the wayes of peace.

Psal. 22. 16.  
Joh. 10. 25.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls? C. To assure thee, that my death is life unto the dead.

Mat. 27. 33.

S. Lord, why did not the Soldiers divide thy seamless coat? C. To shew that my Church is one without rent of schism.

Joh. 19. 4.

S.

Mat. 27. 34.

S. Lord, wherefore didst thou taste Vinegar and Gall? C. That thou mightest eat the bread of Angels, and drink the water of life.

Job. 19. 20.

Rom. 10.

1 Cor. 3. 13.

S. Lord why saidst thou upon the cross, It is finished? C. That thou mightest know that by my death the Law was finished, & thy redemption effected.

Joh. 19. 34.

S. Lord, why didst thou cry out on the cross, My God, my God, why hast thou forsaken me? C. Lest thou being forsaken of God shouldst have been driven to cry in the pains of Hell, Wo and alas for evermore.

2 Pet. 2. 4.

Jud. ver. 6.

Joh. 19. 23.

S. Lord, wherefore was there such a general darkness when thou didst suffer and cry out on the cross? C. That thou mightest see an Image of those hellish pains which I suffered to deliver thee from the endless pains of Hell, and everlasting chains of darkness.

S. Lord, why wouldst thou have thine arms nailed abroad? C. That I might embrace thee more lovingly, my sweet soul.

Luk. 23. 43.

S. Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short repentance? C. That thou mightest see the power of my death to forgive them that repent, that no sinner needs despair.

Luk. 23. 9.

Rom. 9. 18.

S. Lord, why did not the other thief which hanged as near thee obtain the like mercy?

C. Because I leave whom I will to harden themselves in their lewdness to destruction, that all should fear, & none presume.

Mat. 26. 30.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost?

C. That it might appear that no man took my life from me, but that I laid it down my self.

Joh. 10. 18.

S. Lord,

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands? C. To teach thee what thou shouldst do, being to depart this life.

S. Lord, wherefore did the vail of the Temple rend in twain at thy death? C. To shew that the Levitical Law should be no longer a partition wall between Jews and Gentiles, and that the way to heaven is open to all believers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death? C. For horreur to hear their Lord dying; and to upbraid the cruell hardnesse of sinners.

S. Lord, wherefore did not the soldiers break thy leg, as they did the thieves who hanged at thy right hand, and left? C. That thou might know, that they had not power to doe any more unto me than the Scripture had foretold that they should doe, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a spear? C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water? C. To assure thee, that I was slain indeed, seeing my heart blood<sup>s</sup> gushed out, and the water which compassed my heart flowed forth after it: which oncespilt, man must needs die.

S. Lord, wherefore ran the blood first by <sup>a</sup> it self, and the water afterwards by <sup>i</sup> it self, out of thy blessed wound? C. To assure thee of two things: 1. That by my bloodshedding, Iustification and Sanctification were effect-

ed

Luke 23. 6.

John 13. 1.

Mat. 27. 51.

Ephes. 2. 14.  
Heb. 10. 19, 20.

Mat. 27. 5.

Exod. 1. 56.

Mar. 14. 21.

Zach. 12. 10.

Joh. 20. 34.

Joh. 19. 3.

There is a-  
bout mans  
heart a skin  
called Pericar-  
dium, contain-  
ing water,  
which cools  
and moistens  
the heart lest  
it should be  
scorched with  
continual tra-  
ction. This  
skin once  
pierced, man  
cannot live.  
Colum. Ana-  
tom. 7. Hork.  
de nat. human.  
l. 1. exerc. 8.  
q. 3.

a. 1 Joh. 5.

sted to save thee. Secondly that my Spirit by the conscionable use of the *Water* in *Baptism*, and *blood* in the *Eucharist*, will effect in thee *Righteousness* and *holiness*, by which thou shalt glorifie me.

Mat. 27. 5. S. Lord, wherefore did the grave open at thy death? C. To signifie that death by my death had now received his deaths wound, and was overcome.

Mat. 27. 10. S. Lord, wherefore wouldst thou be buried? C. That thy sins might never rise up to judgement against thee.

Mat. 27. 56. S. Lord, wherefore wouldst thou be buried by two such honourable Senators, as Nicodemus & Joseph of Arimathea? C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

John. 19. 4. S. Lord, wherefore wast thou buried in a new sepulcher, wherein was never man laid before? C. That it might appear that I, and not another arose, and that by mine own power, not by anothers vertue, like him who revived at the rouching of *Elisba's* bones.

2 Kin. 13. S. Lord, wherefore didst thou raise up thy body again? C. That thou mayst be assured that thy sins are discharged, and that thou art justified.

Mat. 28. 6. S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection? C. To give an assurance that all the Saints shall arise by the virtue of my Resurrection at the last day.

Mat. 27. S. Lord, what shall I render unto thee for all these benefits? C. Love thy Creator, and become a new Creature.

Psa. 116.

11.

Gal. 6. 17.

The



*The soules Soliloqui, ravished in contemplation of the Passion of our Lord:*

What hadst thou done, O my sweet Saviour, and blessed Redemer, that thou wast thus betraid of Iudas, sold of the Iews, apprehended as a malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before Annas & Caiphas, the Iewish Priests, at the judgement seat of Pilate the Roman President? What was thy offence? or to whom didst thou ever wrong? that thou shouldst be thus pitifully scourged with whips, crown'd with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face spat upon, & covered as it were with shame? to have thy Garments parted, thy hands and feet nailed to the Cross? To be lifted up upon the cursed tree, to be crucified amongst thieves, and made to tast Gall & Vineger: and in thy deadly extremity to endure such a sea of Gods wrath that made thee cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart pierced with a cruel spear, and thy precious blood to be spilt before thy blessed mothers eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it? I enquire for thine offence, but I can find none in thee; no, not so much as guile to have

have been found in thy mouth. Thy enemies are challenged, and none of them dare rebuke thee of sin; thy accusers, (that are suborned) agree not in their witness; the Judge that condemns thee, openly cleareth thy innocency; his wife sends him word she was warned in a dream that thou wast a just man, & therefore should take heed of doing injustice unto thee. The Centurion that executed thee, confessed thee of a truth to be both a just man, and the very Son of God. The thief that hanged with thee justifieth thee, that thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows: my sins wrought thy shame, my iniquities are the occasion of thy injuries. I have committed the fault, and thou art plagued for the offence; I am guilty, and thou art arraigned; I committed the sin, & thou sufferedst the death; I have done the crime, & thou hangedst on the cross. Oh the deepness of Gods love! Oh the wonderful disposition of heavenly grace! Oh the unmeasureable measure of divine mercy! The wicked transgresseth, & the just is punished; the guilty is let escape, & the innocent is arraigned; the malefactor is acquitted, and the harmless condemned: what the evil man deserveth, the good man suffereth: the servant doth the fault, the Master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently express thy love, or commend thy pity, or extol thy praise? I was proud,

proud, & thou art humbled; I was disobedient, & thou becamest obedient; I did eat the forbidden fruit, & thou didst hang on the cursed tree; I plaid the garrison & thou didst fast; evil concupiscence drew me to eat the pleasant apple, & perfect charity led thee to drink of the bitter cup: I allayed the sweetness of the fruit, & thou didst taste the bitterness of the gall. Foolish Eve smiled when I laughed; but blessed Mary wept when thy heart bled & died. O my God, here I see thy goodness & my badness, thy justice, & my injustice, the impiety of my flesh, and the piety of thy nature. And now, O blessed Lord, thou hast endured all this for my sake; what shall I render unto thee for all the benefits bestowed upon me a sinful soul? Indeed Lord I acknowledge, that I owe thee already for my creation, more than I am able to pay: for I am in that respect bound, with all my powers & affections to love and adore thee. If I owed my self unto thee for giving me my self in my creation; what shall I now render to thee for giving thy self for me to so cruel a death, to procure my redemption? great was the benefit that thou wouldst create me of nothing: but what tongue can express the greatnesse of this grace, that thou didst redeem me with so dear a price when I was worse than nothing? Surely, O Lord, if I cannot pay the thanks I owe thee (and who can pay thee, who bestowed thy graces without respect of merit or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt; that I am to far

far as able to pay the principal, that I cannot possibly pay so much as the interest of thy love.

But O my Lord, thou knowest, that since the losse of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my might and mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a child of wrath, & a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy Spirit through all my faculties and affections; that though I can never pay thee in that measure of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in mercy: that I may in truth of heart love my neighbour for thy sake, and love thee above all, for thine own sake. Let nothing be pleasant to me, but that which is pleasing to thee. And sweet Saviour, suffer me not to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood. O Lord let me never forget thine infinite love, and this unspeakable benefit of my Redemption: without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly Father, who art the father of Spirits, in the meditation of thy Son, to speak a few words in the ears of my Lord. If thou O God despisest me for my iniquities, as I have deserved, yet be mercifull to me for the merits of thy Son, who suffered

suffered so much for me. What if thou seest nothing in me but *miserie*, which might move *anger* & *passion*? yet behold the *merits* of thy son, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of his incarnation, & remit the *miserie* of transgression. And as oft as the wounds of thy Son appear in thy sight, oh, let the *woe* of my sins be hid from thy *presence*, as oft as the *redness* of his blood glitters in thy eyes. O let the *guiltiness* of my sins be blotted out of thy *Book*. The wantonness of my flesh provoked thee to *wrath*, O let the *chastity* of his flesh persuade thee to *mercy*: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favor. My *disobedience* deserved a great revenge, but his *obedience* merits a greater weight of *mercy*: for what can *man* deserve to suffer, which *God* made *man* cannot merit to have forgiven? When I consider the *greatness* of thy passion, then do I see the *trueness* of that saying, that *Christ* came into the world to save the chiefest sinners. Darest thou, O *Cain*, say, that thy sins are greater than may be forgiven? Thou liest like a *Murderer*; the mercies of one *Christ* are able to forgive a world of *Cains*, if they will believe & repent. The sins of all sinners are finite, the mercies of *God* are infinite. Therefore O *Father*, for the death & passion sake, which thy Son *Iesus Christ* hath suffered for me, & I have now remembered to thee, pardon & forgive thou unto me all my sins, & deliver me from the curse and vengeance which they have justly deserved; and

and through his merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly *work* for: neither shall mine *impotency*, cease to *call*, and *knock* with the man that would borrow the *loaves*, untill thou arise, and open unto me thy *gates of grace*. And if thou wilt not bestow on me the *loaves*, yet, O Lord, deny me not the *fruits* of thy mercy, and those shall suffice thy *humble* handmaid.

And seeing thou requirest nothing for thy *benefits*, but that I love thee in the *truth* of my *inward* heart, (whereof a *new creature* is the truest *outward* testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: create in me, O Christ, a new heart; and renew in me a right spirit, and then thou shalt see how (mortifying old Adam & his corruption) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning other sinfull souls unto thy love by my devout example.

Keep me for ever, O my Saviour, from the temptations of hell, and tyranny of the devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy kingdom. Receive me then into that most joyful Paradise, which thou didst promise unto the penitent thief, which at his last gasp upon the Cross, so devoutly begged thy mercy, and admission into thy kingdom. Grant this, O Christ, for thy own name sake, to whom (as is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever. Amen.

F I N I S.





